

# VICHARA SAGARA

**A Treatise in Advaita Philosophy**



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**VOLUME 06**

## Chapter 2

### Specific establishment of the fourfold connecting factors

S. No.	Topics	Title
21	Avarta 73 – 81	<b>Aikabhavikavada :</b> <ul style="list-style-type: none"><li>- Action alone is the means to liberation.</li></ul>
22	Avarta 82	<ul style="list-style-type: none"><li>- Study of the text is futile</li></ul>
23	Avarta 83 – 98	<b>Answer :</b> <ul style="list-style-type: none"><li>- Bondage is removed by Knowledge, bondage is unreal.</li></ul>

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# CHAPTER 1 & 2

## *Anubandha Chatushtaya*

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**Topic 73 to 96**



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## Topic 73 – 81 :

### Aikabhavikavada : Action alone is the means to liberation

(आ.७३ ८१) कर्मणैव मोक्षः सिद्ध्यतीत्यैकभविकवादमवलम्ब्याक्षेपः-

#### Purva Pakshi :

- Karma Sahita Upasana alone will solve problem.
- Rituals prescribed by scriptures – Veidika Karmas and Upasana Anushtana Dvara Balance mind properly.
- Aika Bhavika Vada.

#### Revision (64) :

#### Purva Pakshi :

- Dvaita Prapancha can't be Adhyasa over Atma because 5 conditions for Adhyasa are not there.
- **Since Dvaitam and bandha not Adhyasa, it can't go by Jnanam.**
- Adhyasa alone can go Jnanam because Adhyasa is born out of Agyanam.
- If it is not Adhyasa, then Jnanam can't eliminate Bandha or Dwaitam.
- Jnanat Moksha, fundamental principle not acceptable.

#### Conclusion :

- **Bondage real, can't go by Jnanam.**

- Then how will bondage go?

### **Purva Pakshi :**

- By karma alone, Satya Bandha can go away.
- Very elaborately established from topic – 73 – 81 (9 topics)
- 2<sup>nd</sup> part of Purva Pakshi.

### **Topic 73 :**

(आ.७३ ८१) कर्मणैव मोक्षः सिद्ध्यतीत्यैकभक्तवादमवलम्ब्याक्षेपः-

- Karmana eva Moksha, Karma alone can give Moksha, view held by several groups.
- Aika Bavika Vadinaha.
- “Eka Janma Sambandha Bava.”
- No need to attain Aham Brahma Asmi Jnanam.
- Understand, repeated Janmas are happening because of Karma.
- Because of lot of Karmas pending during death, will get Punarapi Jananam.
- Manage Karma in such a way that balance is nil during death, exhaust all Punyam, Make it nil.
- Lord looks at nil balance sheet of Jiva and will give Moksha from Punar Janma.
- Lead intelligent life in one Janma.
- Eka Bava Vada.

## Karmas in Veda

Vihita

Nishidda

Kamya

Prayashchitta

- Carefully handle and make it zero.

### Topic 73 :

(७३) कर्मणोऽवश्यकर्तव्यत्वम्- पूर्वं ज्ञानमात्रान्न  
सत्यबन्धनिवृत्तिरित्युक्तम्। अधुना त्वैकभविकवादरीत्या  
कर्मणैव मोक्षसिद्धिरित्यभिप्रायः प्रपञ्च्यते। सत्यबन्धो न  
ज्ञानमात्रान्निवर्तेति पूर्वं साधितत्वान्मुमुक्षुणा नित्यं  
नैमित्तिकं च कर्मैव यावज्जीवं कर्तव्यम्।

- Perform all Veidika Vihita Karmas, don't drop them.
- In topic 66 – 72, it has been explained that bondage is real and not superimposition, it can't go through knowledge.

### Aika Bavika Vada :

- Only by performance of Karma Moksha can be attained.
- Perform Nitya, Naimittika Karma till death.

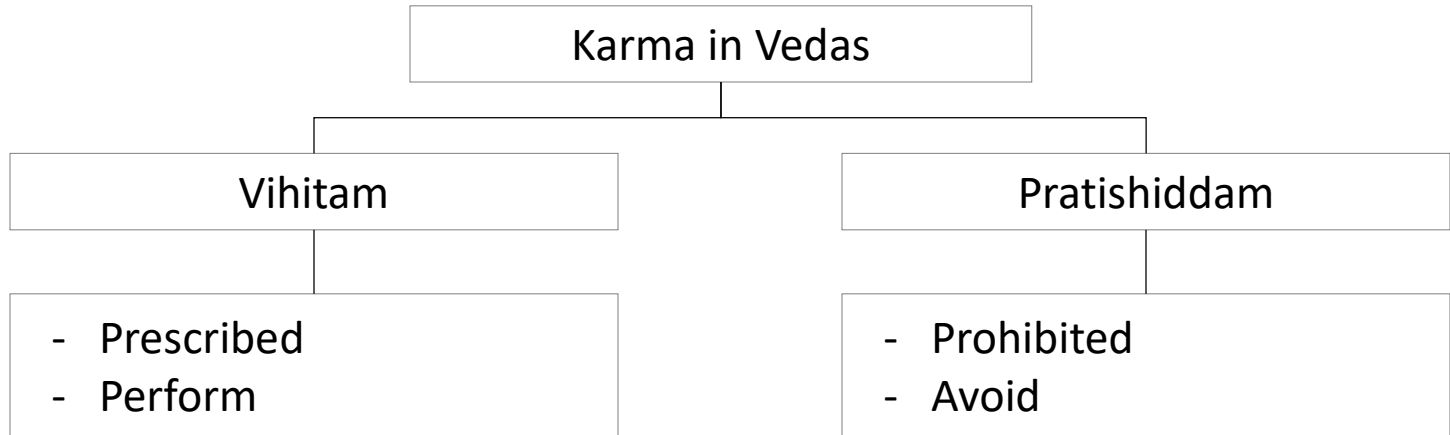


## **Sureshvaracharya in Brihadaranyaka Upanishad – Vartika :**

- Assume bondage is real, Jnanam useless, all Sadhanas including Karma will become Redundant.
- Real can never be eliminated by any method.
- Bhakti, Upasana, Yoga, Jnanam, karma – all futile, lead materialistic life.
- There is hope only in Advaitam.

## Topic 74 :

(७४) कर्मविवरणम्- कर्म हि विहितं प्रतिषिद्धञ्चेति द्विविधम्।  
तत्र पुरुषप्रवृत्तिमधिकृत्य यद्वेदेन विधीयते तद्विहितम्।  
वेदेनैव यत्प्रतिविध्यते तत्प्रतिषिद्धम्।  
स्वभावसिद्धरागद्वेषादिवषादनुष्ठीयमानस्तु चेष्टारूपाः क्रिय न  
कर्मणीत्युच्यन्ते। प्रवृत्तिनिवृत्त्यत्यर्थं विदोक्ता एव क्रियाः  
कर्मणीत्युच्यन्ते, न तु दासीनक्रियाः सर्वा अपि।  
तस्माद्विप्रकाराण्येव कर्माणि। न ततोऽधिकानि।



- On other Laukika Karmas, Veda is neutral, Udasina, no Punya – Papam, Cheshtas.
- Eye donation – neutral, does not prohibit or prescribe.
- Go according to your likes and dislikes, Raaga – Dvesha.
- Svabava Siddha, according to temperament.
- What is Karma? Pravritti, Nivritti?
- Prescribed by Veda + Smriti = Shastra.
- Tv – loud hurts neighbor, Papam.
- Himsam Na Kuryat.

**Gita :**

कर्मण्येवाधिकारस्ते  
मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूः  
मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikārastē  
mā phalēṣu kadācana |  
mā karmaphalahēturbhūḥ  
mā tē saṅgō'stvakarmaṇi || 2-47 ||

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

- In above Mantra, Shankara says Karma not any action but Rituals, Vedantic Karma, not cheshtas.
- What Veda does not prescribe or prohibit is neutral called Udasina.
- Shaucham, go by your conscience, Cheshta.

## Topic 75 : (७५) विहितकर्मविवरणम्-

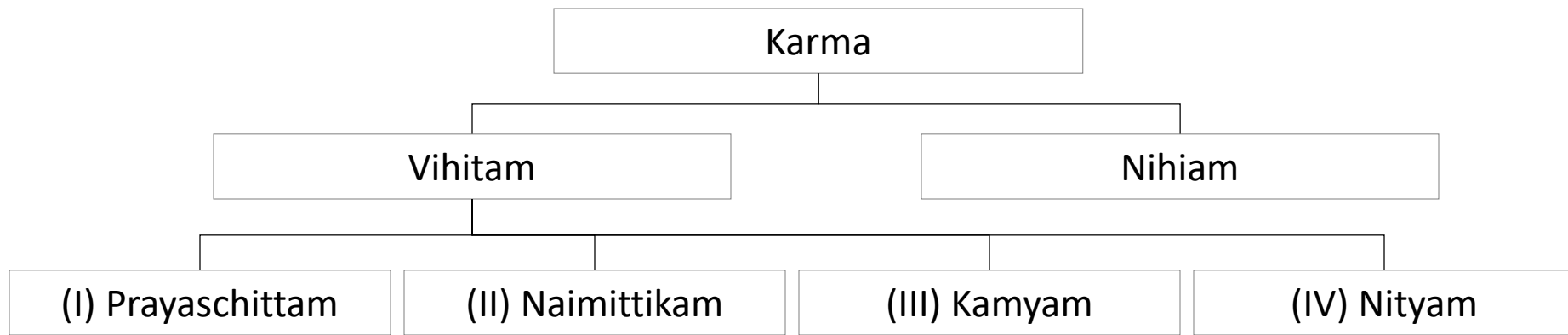
(७५) विहितकर्मविवरणम्- विहितं कर्म चतुर्विधम्।

(१) नित्यं (२) नैमित्तिकं (३) काम्यं (४) प्रायश्चित्तं चेति।

तत्र पापपरिहारार्थं विहितं कर्म प्रायश्चित्तमित्युच्यते।

यथा प्रमादात्कश्चन सन्यासी द्रव्यार्जनेन पापं करोति यदि,  
स तत्पापक्षयार्थमर्जितं धनं सर्वं दूरतस्त्यक्त्वा त्रिरात्रं यदुपवसति,  
तत्तस्य पापस्य प्रायश्चित्तं भवति। फलार्थं विहितं कर्म काम्यम्।  
यथा वृष्टिकामेन क्रियमाणकारीर्यादियागः, स्वर्गाध्यर्थिना  
क्रियमाणाग्निहोत्रज्योतिष्टोमादिकं च काम्यं कर्म।

यस्याननुष्ठानात्प्रत्यवायः श्रूयते, अनुष्ठानाच्च पुण्यापुण्यफलाभावः,  
यश्च न नित्यमेव विहितं, किन्तु यत्किञ्चिन्निमित्तमधिकृत्यैव  
विधीयते तत्कर्म नैमित्तिकं। यथा सूर्योपरागादिनिमित्ते  
क्रियमाणश्चाद्धस्त्रानादिकं, वयोवृद्धजातिवृद्ध आश्रमवृद्धविध्यावृद्धधर्मवृद्ध  
ज्ञानवृद्धादीनामागमनेऽवश्यकर्तव्यप्रत्युत्थानादिकं च कर्म नैमित्तिकम्।  
अत्र विध्याशब्देन शास्त्रजन्यपरोक्षज्ञानं ज्ञानशब्देनापरोक्षज्ञानश्च ग्राह्यम्।  
पूर्वोक्तेषु यथाक्रममुत्तरोत्तरो वरिष्ठः ।



### **(I) Prayashchitta karma :**

- Karma prescribed for neutralizing wrong action I have done.

#### **Example :**

- Negligence, carelessness of Sanyasi.
- Pramada – Negligence while doing.
- Sanyasi status forgotten, starts collecting Gold, property, wealth.
- Remembering ones duty, wants to follow, out of carelessness does not follow, is called Pramada.
- Vividisha Sanyasi Adds Dravyam, possessions, Papam.

#### **Prayaschittam :**

- 1<sup>st</sup> : Drop all possessions.
- 2<sup>nd</sup> : 3 night Upavasa.

### 3<sup>rd</sup> : Chant - Gita :

अनन्याश्चिन्तयन्तो मां  
ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां  
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām  
yē janāḥ paryupāsātē |  
tēṣāṁ nityābhiyuktānām  
yōgakṣēmaṁ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

### 4<sup>th</sup> :

- Don't plan for security in the future.

### Final :

- Leave everything in the hands of the Lord.

### II) Kamya Veidika Karma :

- Prescribed for fulfillment of particular desire, if we have desire.

### Example :

#### a) Prishti Karma :

- For rain by farmer.
- Kareera Yaga.
- Iha Loka Phalam.

## b) Agni Hotra, Jyotishtoma :

- Svarga.

## III) Naimittikam :

- Pratyavaya Papam if we don't perform, by omission.
- **By performance no Punyam.**

## Vedantin :

- Punyam is generated for Naimittika karma.
- Shankara in Taittiriya Bashya introduction confirms this.
- Naimittika – not prescribed as regular Karma but only under certain conditions.

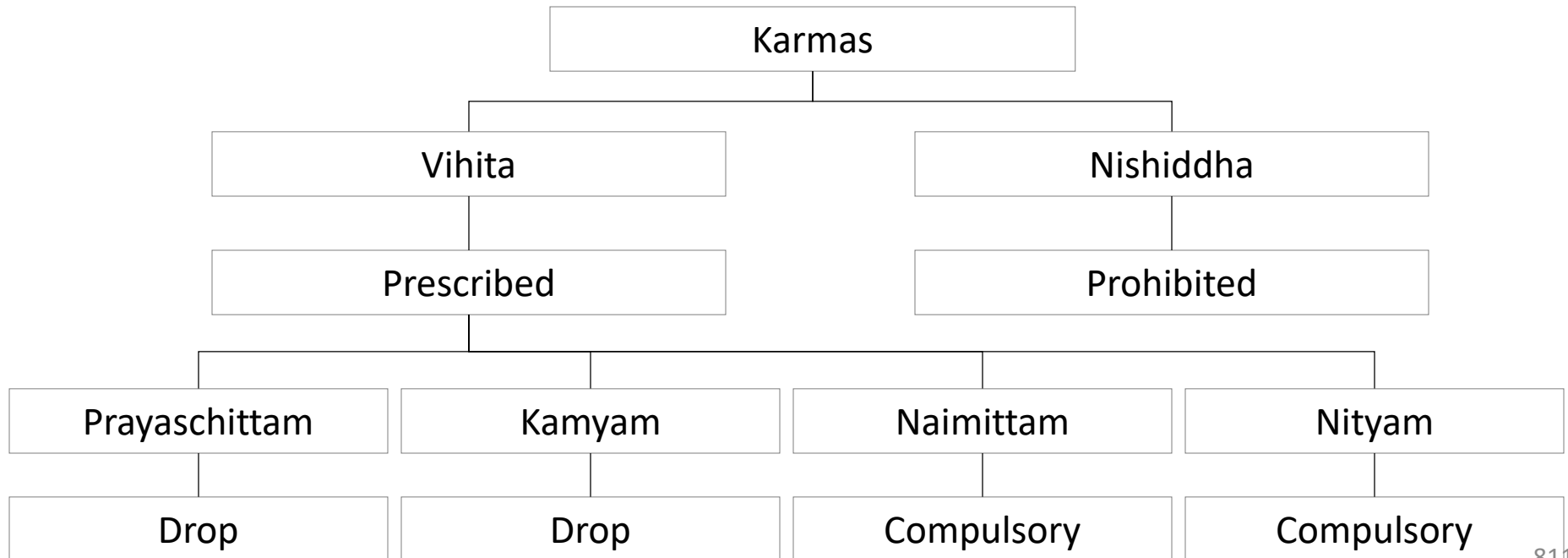
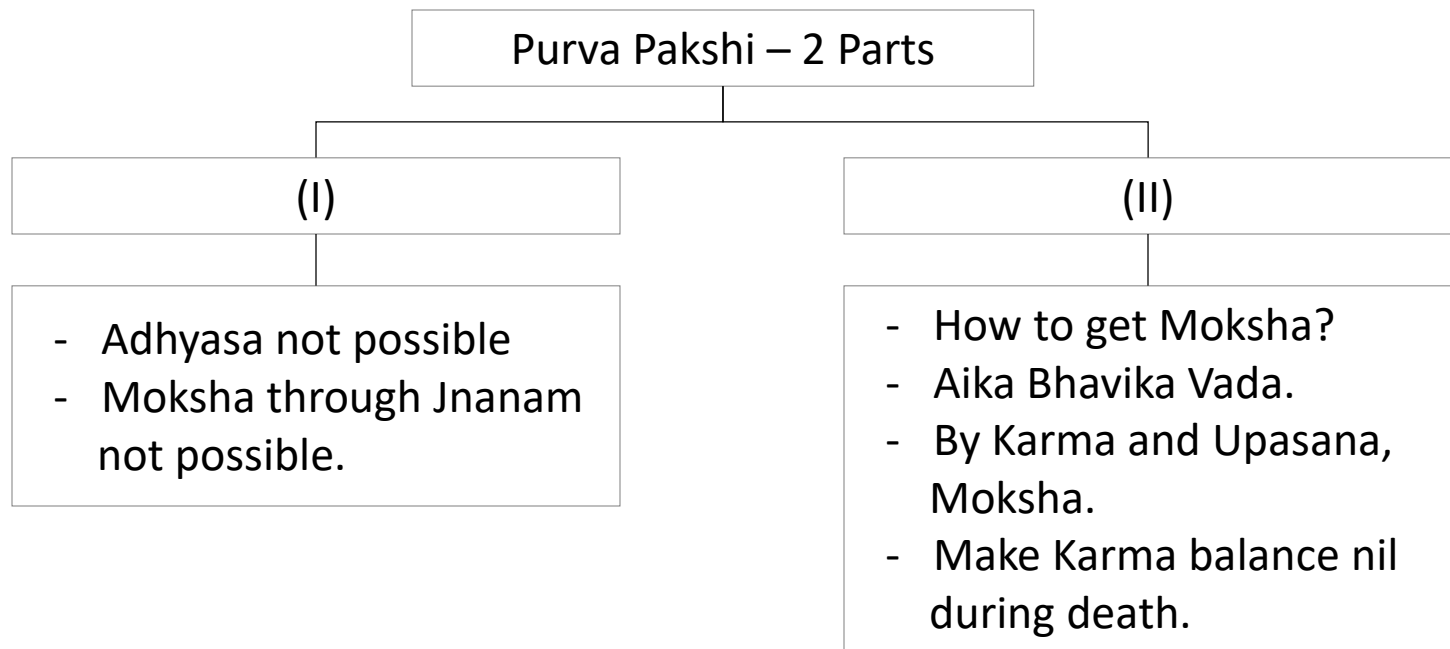
## Example :

- Karma during solar and lunar eclipse Grahanam.

## Revision (65) :

## Topic 75 :

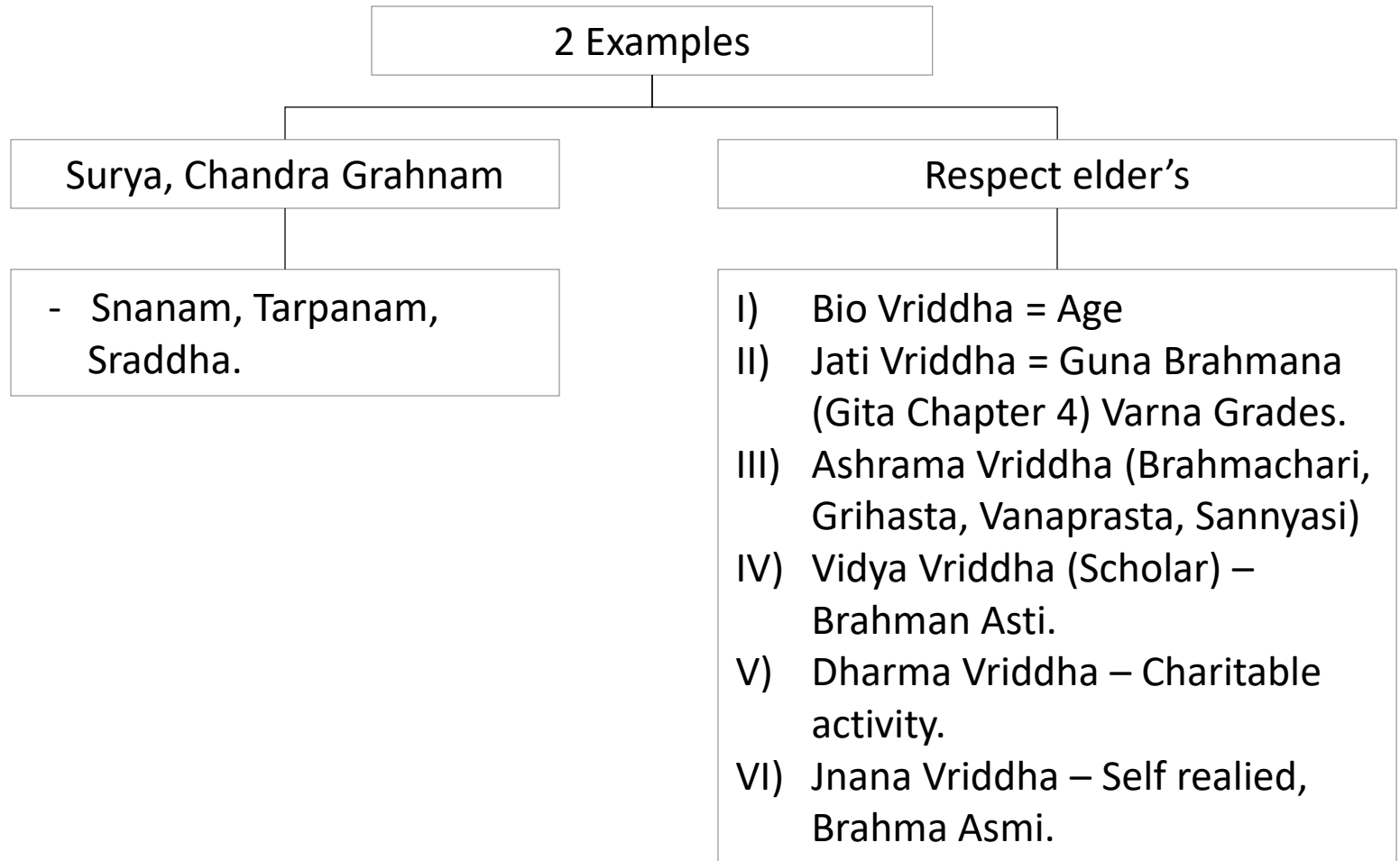
यथा सूर्योपरागादिनिमित्ते क्रियमाणश्चाद्धस्नानादिकं,  
वयोवृद्धजातिवृद्ध आश्रमवृद्धविध्यावृद्धधर्मवृद्ध  
ज्ञानवृद्धादीनामागमनेऽवश्यकर्तव्यप्रत्युत्थानादिकं च कर्म  
नैमित्तिकम्। अत्र विध्याशब्देन शास्त्रजन्यपरोक्षज्ञानं  
ज्ञानशब्देनापरोक्षज्ञानञ्च ग्राह्यम्।  
पूर्वोक्तेषु यथाक्रममुत्तरोत्तरो वरिष्ठः ।





## Naimittam :

- Performance will not produce positive results.
- Non performance produces Pratyavaya Papam.
- Performed only when conditions occur.



## How to show respect?

- Not argue.

- Graded Bio → Ashrama → Dharma → Vidya → Jnani.
- Do Namaskara.
- Stand up when they come to offer seat.

### Manisha Panchakam :

ब्रह्मैवाहिम जगच्च सकलं चिन्मत्रिविस्तारितं  
 सर्वं चैताद्विध्यया त्रिगुणयोशेषं मया कल्पितम् ।  
 इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले  
 चन्दलोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥

brahmaivaham idam jagacca sakalam cinmatravistaritam  
 sarvam caitad avidyaya trigunaya'shesham maya kalpitam |  
 ittham yasya dridha matih sukhatare nitye pare nirmale  
 candalo'stu sa tu dvijo'stu gururityesha manisha mama ||2||

He who, in his direct experience of the immaculate Supreme-Bliss-Eternal, has come to the firm understanding that the entire universe is but an extensive play of pure Consciousness, all projected by his “ignorance” expressed in the three moods of his mind, while he himself is but that Brahman – he alone is my Guru, be he a sweeper, be he a brahmana. [Verse 2]

### IV) Nitya Karma :

यस्यानुष्ठानात्प्रत्यवायो भवति, अनुष्ठानाच्च न सुकृतं भवति,  
 यश्च नित्यतयाविहितं, तन्नित्यं कर्म। यथा स्नानसन्ध्याग्निहोत्रादिकम्।  
 इत्वं चतुर्विधानि विहित कर्माणि। निषिद्धेन सह  
 पञ्चविधानि कर्माणि भवन्ति।

- Compulsory, if omitted Pratyavaya Papam.
- No Punyam – Purva Pakshi.
- Vedantin – Nitya and Naimitta Karmas gives Chitta Shuddhi, or Punyam depending on Sankalpa.
- Darsha Poorna Masa Yaga – compulsory for Sanyasi.
- Sandhya Vandanam, Snanam, Agnihotram, compulsory duty.

### Mundak Upanishad :

यस्याग्निहोत्रमदर्शमपौर्णमास- मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।  
अहुतमवैश्वदेवमविधिना हुत- मासप्तमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥

Yasyagni-hotram-adarsam-apaurna-masam acatur-masyam-anagrayanam-atithi-varjitam ca ।  
ahutam-avaisha-devam-avidhina hutam asaptamams-tasya lokan hinasti ॥ 3 ॥

If a man's Agnihotra sacrifice is not accompanied by (i) the new moon and full moon sacrifices (Darsa and Purnamasa), (ii) by the four months' of the autumnal season's sacrifices (Catur-masya). (iii) by the sacrifice of offering first-fruit at harvest time (Agrayana) or if it is unattended by guests or is without offering or performed without the worship of Visvadeva-s or not performed strictly according to the rules laid down in the Vedas – then such karma destroys (all) his worlds till the seventh. [I – II – 3]

### V) Nishidda Karma

(आ.७६-८०) मुमुक्षुणा अनुष्ठेयकर्मणां निरूपणम्-

Topic 76 : मुमुक्षुणा नित्यनैमित्तिककर्माणि कर्तव्यानि

(७६) मुमुक्षुणा नित्यनैमित्तिककर्माणि कर्तव्यानि—मुमुक्षुणा काम्यनिषिद्धानि कर्माणि सर्वथा नानुष्ठेयानि; काम्यकर्मणां देवाध्युत्तमजन्महेतुत्वात्, निषिद्धानां कर्मणां कृमिकीटस्थावरादिनीचजन्महेतुत्वाच्च। तस्मान्मुमुक्षुस्तानि काम्यनिषिद्धानि कर्माणि वर्जयित्वा सदा नित्यान्यनुतिष्ठेत्, सति च निमित्ते नैमित्तिकान्यपि। अन्यथा नित्यनैमित्तिकाननुष्ठायी प्रत्यवेयात्, प्रत्यवायेन तिर्यगादिनीचयोनिं च प्राप्नुयात्। तस्मात् पापपरिहाराय नित्यनैमित्तिकानि कर्माण्यवश्यमनुष्ठेयान्येव। नित्यनैमित्तिककर्मणां तदननुष्ठानप्रयुक्तप्रत्यवायपरिहार एव फलम्, न तु फलान्तरमस्ति। तस्मादवश्यं नित्यनैमित्तिककर्माणि कुर्यादेव मुमुक्षुः।

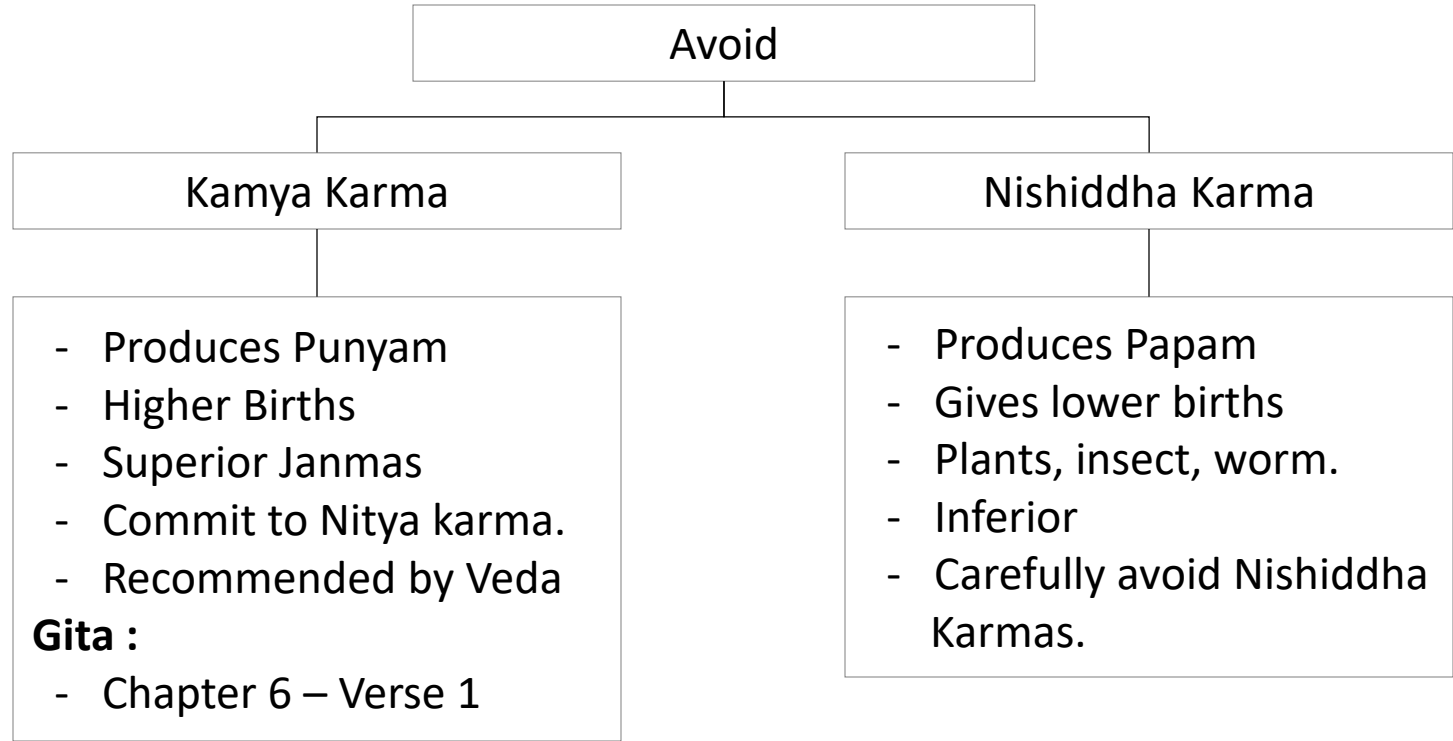
- What are Karmas to be performed by Mumukshu?

Aim :

- Nil Balance at time of death.

I) Nitya Naimittika Karma – Karyam Karma.

II)



**Gita :**

श्रीभगवानुवाच ।  
अनाश्रितः कर्मफलं  
कार्यं कर्म करोति यः ।  
स संन्यासी च योगी च  
न निरग्निर्न चाक्रियः ॥ ६-१ ॥

śrībhagavānuvāca  
anāśritaḥ karmaphalaṁ  
kāryaṁ karma karōti yaḥ ।  
sa sannyāsī ca yōgī ca  
na niragnirna cākriyaḥ ||6-1||

The Blessed Lord said : He, who performs his bounded duty without depending on the fruits of actions, is a sannyasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

- If you don't do Nitya Naimittika, will slip Spiritually, have Pratyavaya Papam.
- Pra + Ava + li Dhatu.

### **Purva Pakshi :**

- With Nitya, Naimitta don't go to higher Loka, no Punyam, perform to avoid Papam by omission.

### **Vedantin :**

- Taittiriya – Siksha Valli
- Nitya Karma gives Chitta Shuddhi.
- Do Prayashchitta to neutralize Papam done because of ignorance, carelessness, negligence.

### **Example :**

1) Don't eat in hotels, unknown places, Papam may come.

- Mahanarayana Upanishad – Aghamarshana Suktam (chanted during Snanam).

हिरण्यशृङ्गं वरुणं प्रपद्ये  
तीर्थ मे देहि याचितः ।  
यन्मया भुक्तमसाधूनां  
पापेभ्यश्च प्रतिग्रहः ॥५५॥

hiraṇyaśṛṅgaṁ varuṇaṁ prapadye  
tīrtha me dehi yācitaḥ ।  
yanmayā bhuktamasādhūnāṁ  
pāpebhyaśca pratigrahaḥ ॥55॥

I take refuge in Varuṇa, who is of golden lustre or who has a golden diadem! O Varuṇa, being entreated by me, grant me the saving grace! For I have enjoyed what belongs to bad people and accepted gift from sinners. [Section 1 - Verse 55]

यन्मे मनसा वाचा कर्मणा  
वा दुष्कृतं कृतम् ।  
तन्न इन्द्रो वरुणो बृहस्पतिः  
सविता च पुनन्तु पुनः पुनः ॥५६॥

yanme manasā vācā karmaṇā  
vā duṣkṛtaṁ kṛtam ।  
tanna indro varuṇo bṛhaspatiḥ  
savitā ca punantu punaḥ punaḥ ॥56॥

May Indra, Varuṇa, Bṛhaspati and Sāvitrī completely destroy that sin committed by me and my people in thought, word and act! [Section 1 - Verse 56]

नमोऽग्नयेऽप्सुमते नम इन्द्राय नमो  
वरुणाय नमो वारुण्यै नमोऽद्भ्यः ॥५७॥

namo'gnaye'psumate nama indrāya ।  
namo varuṇāya namo vāruṇyai namo'dbhyaḥ ॥57॥

Salutation to fire hidden in water! Salutation to Indra! Salutation to Varuṇa! Salutation to Vāruṇī, the consort of Varuṇa! Salutation to the deities of waters! [Section 1 - Verse 57]

यदपां क्रूरं यदमेध्यं यदशान्तं  
तदपगच्छतात् ॥५८॥

yadapāṁ krūraṁ yadamedhyaṁ yadaśāntaṁ  
tadapagacchatāt ॥58॥

(Through the power of this mantra) let all that is injurious, impure and troublesome in water be destroyed.  
[Section 1 - Verse 58]

अत्याशनादतीपानाद् यच्च उग्रात् प्रतिग्रहात् ।  
तन्मे वरुणो राजा पाणिना ह्यवमर्शतु ॥५९॥

atyāśanādatīpānād yacca ugrāt pratigrahāt ।  
tanme varuṇo rājā pāṇinā hyavamarśatu ॥59॥

सोऽहमपापो विरजो निर्मुक्तो मुक्तकिल्बिषः ।  
नाकस्य पृष्ठमारुह्य गच्छेद्ब्रह्मसलोकताम् ॥६०॥

so'hamapāpo virajo nirmukto muktakilbiṣaḥ ।  
nākasya pṛṣṭhamāruhya gacchedbrahmasalokatām ॥60॥

May the King Varuṇa efface by his hand whatever sin I have incurred by unlawful eating, unlawful drinking and accepting gifts from an unlawful person. Thus being sinless, stainless and unbound by evil and bondage, may I ascend to the happy heaven and enjoy equality of status with Brahman!  
[Section 1 - Verse 59, 60]

यश्चाप्सु वरुणः स  
पुनात्वग्धमर्षणः ॥६१॥

yaścāpsu varuṇaḥ sa  
punātvaghamarṣaṇaḥ ॥61॥

May the sin-effacing Varuṇa who dwells in other sources of water like rivers, tanks, and wells also purify us! [Section 1 - Verse 61]

इमं मे गङ्गे यमुने सरस्वति  
शुतुद्रि स्तोमं सचता परुषिण्या ।  
असिक्निया मरुद्वर्धे वितस्तयार्जिकीये  
शृणुह्या सुषोमया ॥६२॥

imaṁ me gaṅge yamune sarasvati  
śutudri stomam sacatā paruṣṇiyā ।  
asiknia marudvṛdhe vitastayārjīkiye  
śṛṇuhyā suṣomayā ॥62॥

O Ganga, O Yamuna, O Sarasvatī, O Śutudrī, O Marudvṛdhā, O Ārjīkīyā, come together and listen to this hymn of mine along with Paruṣṇī, Asiknī, Vitastā and Suṣomā.[Section 1 - Verse 62]



## II) Daily Snanam :

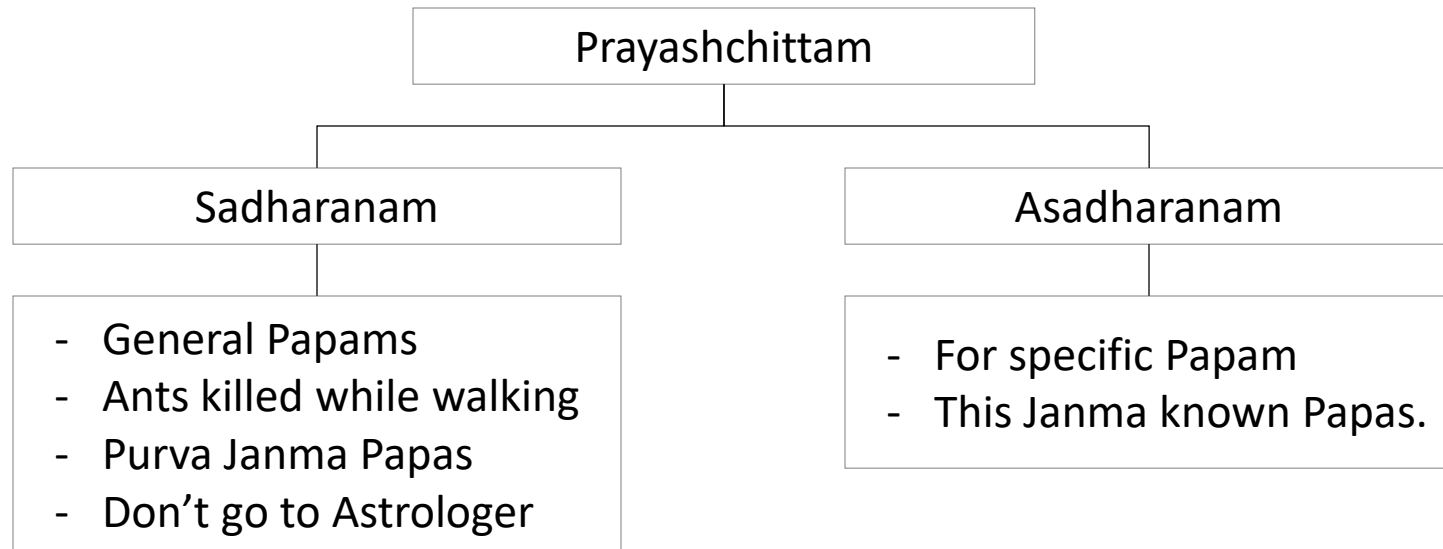
- Adhi Ashanath...

III) Eating extra Dosa, Drinking too much water also Papam.

IV) Receiving gift – only Brahmanas allowed, otherwise Papam comes with it.

V) Don't eat food kept in fridge.

- 108 Gayathris is Prayashchittam.
- If you knowingly violate no Prayashchittam.



## Kaivalya Upanishad : (Towards end)

यः शतरुद्रीयमधीते सोऽग्निपूतो भवति,  
सुरापानात्पूतो भवति,  
ब्रह्महत्यात्पूतो भवति,  
कृत्याकृत्यात्पूतो भवति,  
तस्मादविमुक्तमाश्रितो भवति।  
अत्याश्रमी सर्वदा सकृद्वा जपेत् ॥ ( फ.प.-१ )

*Yah śatarudrīya-madhīte so-'gnipūto bhavati,  
surā-pānāt-pūto bhavati,  
brahma-hatyāt-pūto bhavati,  
kṛtyā-kṛtyāt-pūto bhavati,  
tasmād-avimuktam-āśrito bhavati,  
atyāśramī sarvadā sakṛdvā jayet.*

He who studies the Satarudriya becomes purified by fire, is purified from the sin of drinking, is purified from the sin of killing a brahmana, is purified from sin arising from all commissions and omissions. Therefore, he gains his refuge in the One who never leaves the Truth Consciousness, Siva, the Supreme Self. One who belongs to the highest order of Life should repeat this always or at least once (a day). [Prayer 1]

- Yashatruho... Svava Putho Bavati.
- **Rudram chanting – General Prayashchittam.**
- **Vishnu Sahasranama – General Prayaschittam.**
- In Kali Yuga – lots of lies uttered.

- Vedantin Agrees with Prayaschittas for Pramada Inadvertently committed Papams.
- For knowingly done Papas, Prayaschitta will not work.
- Actions done inadvertently due to pressure of Vasanas, but it was known to be sins, then Prayashchittam will work from Spiritual angle.

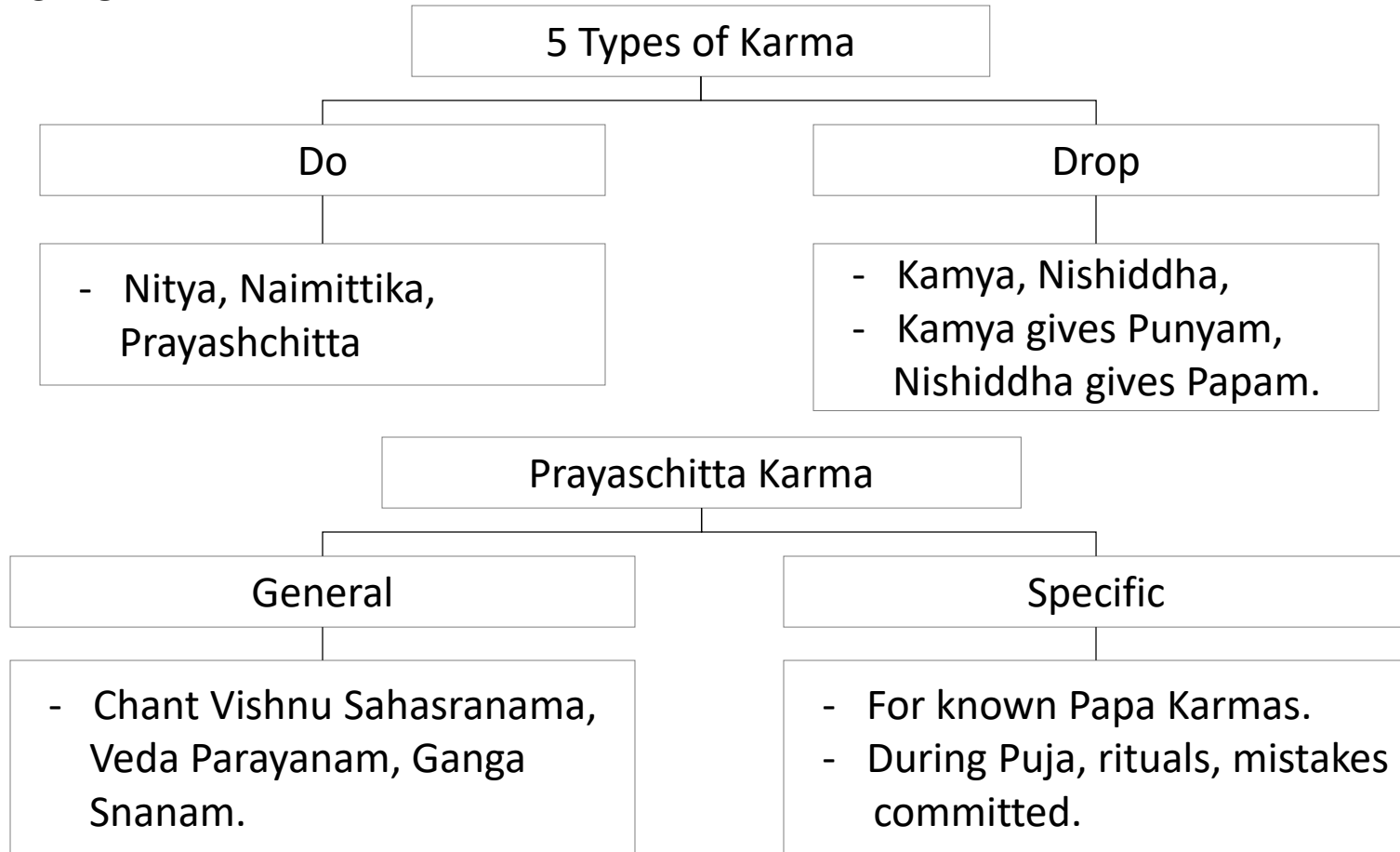
Prayaschittam	
Samanyam	Viseshanam
<ul style="list-style-type: none"> <li>- Purva Janma Papam unknown</li> <li>- General medicine, tonic.</li> <li>- Sadharanam</li> <li>- Broad spectrum antibiotic.</li> <li>- Ganga Snanam</li> <li>- Utter Ishvara Nama as Tapas.</li> <li>- Agyana Janita</li> <li>- Home – temple, install Lord during Grihapravesham.</li> <li>- Morning and evening chant Rudram, Vishnu Sahasranama, Lalita Sahasranama.</li> <li>- Saturday – Suprabatam.</li> <li>- Unknown, unspecific Papam.</li> </ul>	<ul style="list-style-type: none"> <li>- Known Papam of this Janma</li> <li>- For specific Karma.</li> <li>- Like specific medicine for specific disease.</li> <li>- Can't alter</li> <li>- Asadharanam.</li> <li>- Sanyasi Accumulates wealth – topic 75, drops wealth, Upavasa 3 days.</li> <li>- Mumukshu first decides not to do that Papam Again and then does Upavasa.</li> <li>- Buddhi Purikruta, knowingly done.</li> <li>- Prayaschittam has limited power, works for specific Papam, unreplaceable.</li> </ul>

- Nowadays houses become hotel and later hospital.
- Mumukshu does both Pariharams for general and specific Papams.

(७७) मुमुक्षुणा प्रायश्चित्तकर्माप्यनुष्ठेयम्- यः प्रमादात्पापं कर्म कदाचित्सकृत्प्रसङ्गात्समाचरेत् तदोषपरिहाराय तदुक्तप्रायश्चित्तं तेनानुष्ठेयम्। इह जन्मनि निषिद्धाचरणासंभवेऽपि जन्मान्तरार्जितपापपरिहाराय साधारण प्रायश्चित्तमवश्यं सर्वैरनुष्ठेयम्। प्रायश्चित्तं च द्विविधं साधारणमसाधारणञ्चेति। अस्य पापस्येदं प्रायश्चित्तमिति शास्त्रविहितं यत्तदसाधारणं, यथा पूर्वोक्तोपवासादि। सर्वपापक्षयाय शास्त्रविहितं प्रायश्चित्तं साधारणं यथा गङ्गादिपुण्यतीर्थस्नानेश्वरनामोच्चारणपञ्चाक्षरादिजपोपवासादि। एवं शास्त्रेणैव द्विविधमपि प्रायश्चित्तं विहितम्। तत्र चेह जन्मनि बुद्धि पूर्वकृतपापपरिहाराय शास्त्रोक्तासाधारणप्रायश्चित्तं कार्यम्। इह जन्मनि जन्मान्तरे वाऽनुष्ठितस्याज्ञातस्य सर्वस्य पापस्य परिहारार्थं शास्त्रविहितसाधारण प्रायश्चित्तमनुष्ठेयम्। असाधारणप्रायश्चित्तस्य ह्ययं स्वभावः - यत्पापनिवृत्तये यत् प्रायश्चित्तत्वेन विहितं तेन तत्पापमवश्यं निवर्तते, तद्विघ्नपापनिर्हरणे तदसमर्थमिति। इदमित्वमेवेति जन्मान्तरानुष्ठितपापापरिज्ञानातन्निवृत्तये साधारणप्रायश्चित्तमेवानुष्ठेयम्।

- Satya Samsara can't be eliminated by Jnanam.
- Karma important to attain Moksha, Aika Bavika Vada.

### Verse 73 – 81 :



### Sandhya Vandana :

- Akala – Done at 11 PM
- Do extra Argyam.
- Sanyasa does both Sadharana and Asadarana (Visesha) Prayashchittam.

## Topic 78 : साधारणप्रायश्चित्तस्य द्विविधं फलम्-

(७८) साधारणप्रायश्चित्तस्य द्विविधं फलम्- साधारणप्रायश्चित्तेन सर्वाण्यपि पापानि निवर्तन्ते। गङ्गास्नानादिसाधारणप्रायश्चित्तानि न केवलं प्रायश्चित्तत्वेन भवन्ति, किन्तु काम्यानि भवन्ति कामिनां, प्रायश्चित्तरूपाणि च भवन्ति पापक्षये।

### Sadharana Prayaschittam 2 Phalams based on Sankalpa

- With Sankalpa as Prayashchitta Karma.
- Papams go away
- Ganga Snanam

- With Sankalpa as Kamya Karma.

### Vishnusahasranamam Chanting

#### To remove Papam

- Parameshwara Prithyartham
- Durita Kshayam
- Papa Nivritti

#### Kamya Karma

- To obtain Svarga, Vidya, Praja.
- Mentioned in Phala Sruti.

- Need not chant Phala Sruti.

### **Samyoga Prithaktvam Nyaya :**

- One Karma for 2 results.
- Buy Radio – cum Taperecorder.

### **Purva Pakshi :**

- Says Sarvanyapi Papam.
- All Sanchita Papam goes by Vishnu Sahasranamam.

### **Vedantin :**

- Not all Papam can go.

### **Lingashtakam :**

कुङ्कुमचन्दनलेपितलिङ्गं पङ्कजहारसुशोभितलिङ्गम् ।  
सञ्चितपापविनाशनलिङ्गं तत् प्रणमामि सदाशिवलिङ्गम् ॥५॥

Kungkuma-candana-lepita-linggam pangkaja-haara-su-shobhita-linggam |  
San.cita-paapa-vinaashana-linggam tat prannamaami sadaashiva-linggam ||5||

(I Salute that Eternal Shiva Lingam) Which is Anointed with Kumkuma (Saffron) and Chandana (Sandal Paste), which is Beautifully Decorated with Garlands of Lotuses, And which Destroys the Accumulated Sins (of several lives). I Salute that Eternal Shiva Lingam. [Verse 5]

- Sanchita Papa Vihashita Lingam.
- Glorification, not literal, factual.

### **Vedantin :**

- Aham Brahma Asmi Jnanam required for Sarva Papa Nivritti.

## Purva Pakshi :

- Ganga Snanam for both Sadharana and Asadharana (Svarga).
- Depends on Sankalpa.

## Vedantin :

गङ्गास्नानेश्वरनामोच्चारणादीन्युत्तमदेवादिलोकप्राप्तिहेतुत्वेन  
शास्त्रविहितत्वात् काम्यानि, पापपरिहाराय  
विहितत्वात्प्रायश्चित्तरूपाण्यपि।

- How do you know which Karma is two – in – one?
- Shastra provides details.
- Ganga Snanam can give higher Janmas.
- Ganga Stotram – Phala Sruti.

यथाऽश्वमेवक्रतुर्ब्रह्महत्यादिपापं निवर्तयति, स्वर्गादिकाम्यफलं  
च प्रयच्छंतीत्युभयात्मकः, एवं गङ्गास्नानेश्वरनामोच्चारणादीन्यपि  
पापपरिहारहेतुत्वात् प्रायश्चित्तात्मकानि, उत्तमलोकप्राप्तिहेतुत्वाच्च  
काम्यानीत्युभयात्मकान्युच्यन्ते। गङ्गास्नानादिकं कामिनां  
पापपरिहारद्वारोत्तमलोकश्च प्रयच्छति। उत्तमलोकप्राप्तिमनिच्छतो  
मुमुक्षोस्तु पापपरिहारमात्रं करोति।

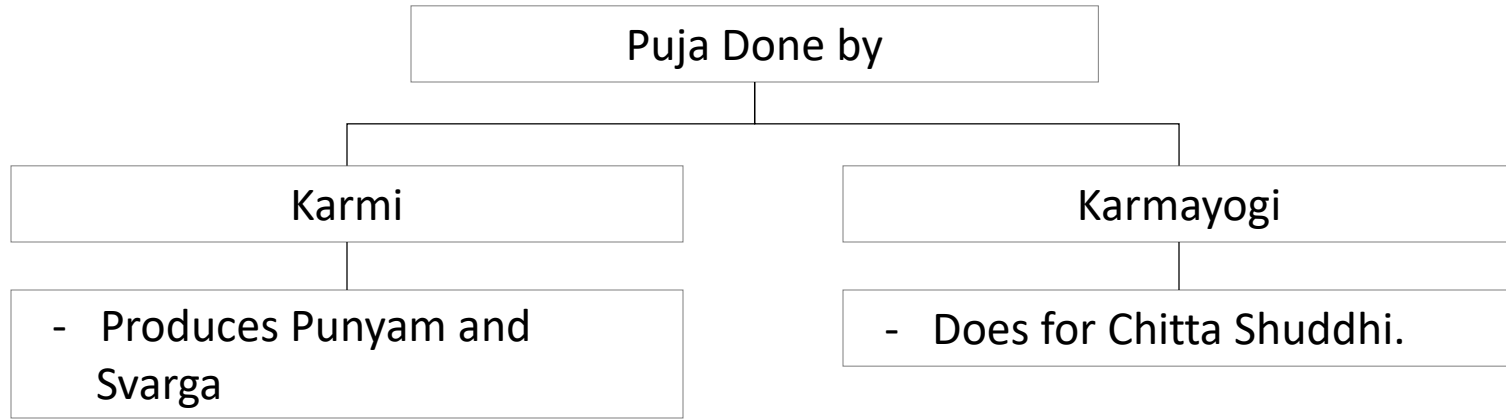


## Vedic example :

- Srouta Karma Drishtanta.
- Brahma Hatha, killing Brahmana, Papam is there.
- Ashva Medha Kratu (Yaga).
- Gives Svarga also.
- Mumukshu can take Sankalpa of Purva Janma Papa Nivritti and forget Svarga Phalam and do Nishkama Ganga Snanam.
- Will destroy old Papams, not add Punyam.
- This will make Karma account nil.
- Punya Papa stalled by proper Sankalpa.

तस्मात्सकामेन कृतगङ्गास्नानादि प्रायश्चित्तरूपं काम्यं च भवति,  
मुमुक्षुणा कृतं तु केवलप्रायश्चित्तरूपम्। यथा वेदान्तिनां मते  
सर्वाण्यपि कर्माणि सकामस्य संसारकारणानि,  
निष्कामस्यान्तःकरणशुद्धिद्वारा मोक्षकारणानि च भवन्ति; तथा  
गङ्गास्नानेश्वरनामोच्चारणादिकं कर्म सकामस्य काम्यं प्रायश्चित्तरूपं  
च भवति, निष्कामस्य तु मुमुक्षोः केवलप्रायश्चित्तरूपम्।  
तस्मान्मुमुक्षुणा साधारणप्रायश्चित्तमनुष्ठेयम्। इत्थमेव  
जन्मान्तरसञ्चितं सर्वमपि पापं ज्ञानं विनैव नश्यति।

## Vedantin :



## Upadesa Sara :

कृतिमहोदधौ पतनकारणम् ।  
फलमशाश्वतं गतिनिरोधकम् ॥ २ ॥

kṛti-maho-dadhau patana-kāraṇam ।  
phalam-aśāśvataṁ gati-nirodhakam ॥ 2 ॥

In the vast ocean of actions, impermanent result is the cause for fall (of man), and is a barrier to progress. [Verse 2]

ईश्वरार्पितं नेच्छया कृतम् ।  
चित्तशोधकं मुक्तिसाधकम् ॥ ३ ॥

īśvar-ārpitam necchayā kṛtam ।  
citta-śodhakam mukti-sādhakam ॥ 3 ॥

Actions done with an attitude of dedication to the Lord, without attachment to the result, purify the mind and are a means to attain Liberation. [Verse 3]

- Directions different.
- You have Samanya Pritaktvam Nyaya in Karma Yoga, we have same Nyaya in Aikya Bavika Nyaya.

### **Vedantin :**

- All Karmas – including Birthday celebrations, Sashti Apti Poorti should be performed by Grihastas.
- Can be used for Sadhana Chatustaya Sampatti.
- Do Archana in your name in temples.

### **Sankalpa :**

- Jnana Vairagya Siddhyartham, Jnana Nishta siddhyartham Ashtotra Nama Archana Karishye.
- Every Danam is part of spiritual Sadhana.
- Sakama karma will produce Samskara.
- Nishkama Karma, can change Sankalpa.
- Tell purohit name and Gothram, without which Karma becomes futile.

### **Phalam :**

- For Loka Kshema.
- **If in Binary format, Pashyan, Srvan... Neiva Kinchit Karmi.**

## Bhagavad Gita :

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- **After Aradhana, meditate, all this at Vyavaharika level.**

### Purva Pakshi :

- Quoting Vedantins theory Prayaschittam will not produce Punyam.

### Conclusion of Purva Pakshi – is what Vedantin does not accept :

- Purva Pakshi says all Sanchita eliminated by Sadharana Karma.
- Sadharana Karma destroys all Phalam.
- Jnana bina Moksha bavati.
- At death Papam is zero because of Sadharana Prayashthitta itself.
- What about Sanchita – Punyam? Prayaschitta designed to eliminate Papam only.

## Topic 79 : मुमुक्षोः सञ्चितं काम्यकर्म न फलहेतुः

(७९) मुमुक्षोः सञ्चितं काम्यकर्म न फलहेतुः- किञ्च मुमुक्षोर्जन्मान्तरानुष्ठितानि काम्यकर्माणि बन्ध्यावत् फलं न प्रसुवते। यथा वेदान्तसिद्धान्ते कर्मानुष्ठानकाले सत्यामेव फलेच्चायां तत्कर्म स्वर्गादिलोकप्राप्तिहेतुर्भवति, फलेच्चाऽभावे तु स्वर्गादिफलप्राप्तिहेतुर्न भवति; तथैकभविकवादेऽपि कर्मणः सिद्ध्यनन्तरमपि पुरुषेच्छैव फलहेतुः।

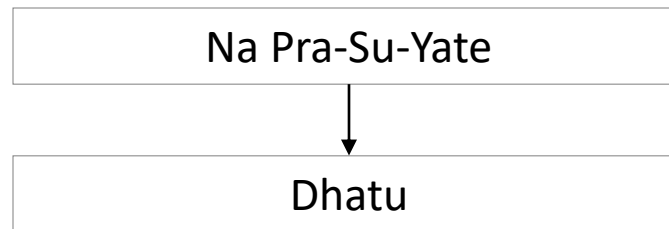
- Interesting observation of Purva Pakshi.

Topic 78	Topic 79	Topic 80
<ul style="list-style-type: none"><li>- Sanchita Papam</li><li>- Removed by Sadhana Prayaschittam</li></ul>	<ul style="list-style-type: none"><li>- Sanchita Punyam</li><li>- Removed by Sankalpa of Mumukshu that he is no more interested in Punyam.</li><li>- All are withdrawn with just a Sankalpa letter!</li></ul>	<ul style="list-style-type: none"><li>- Prarabdham</li><li>- Fructified in this current birth.</li></ul>

### Example :

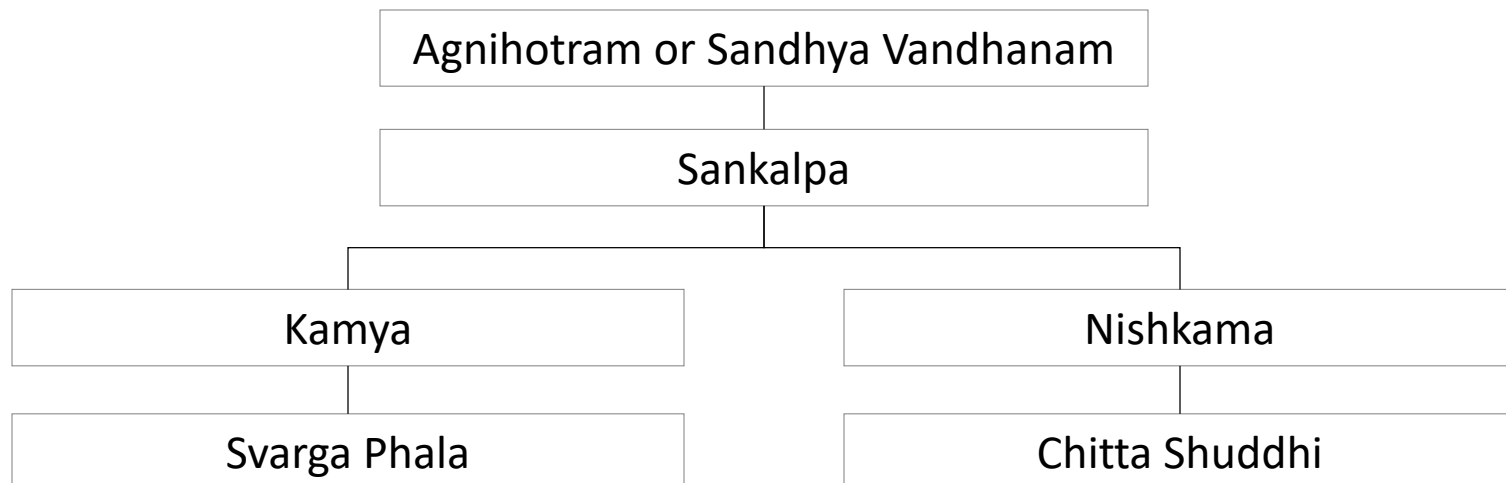
- Person not interested in Salary.

- Owner will ask him to leave.
- **Punyam fructification depends on Sankalpa of a person.**



- Punyam of previous Janma does not produce fruits because Mumukshu takes Sankalpa.
- Vandhya – does not have capacity to produce child.
- Sanchita Karma will become infertile.
- Similar concept in Vedanta.

### Shankara Gita Bashyam :



- Fruits depend on Sankalpa.
- Suppose someone starts as Sakama, after Parikshya Lokan, changes to Nishkama in the middle.
- It will become Samikrute, Ardhakrute.
- Partial Sakama / Nishkama.

### **Purva Pakshi :**

- Extends to giving up in end also, after Karma is performed.
- After doing Karma, person says he is no more interested in Kamya Phalam.

Receiver	Giver
<ul style="list-style-type: none"> <li>- Does not receive</li> <li>- Flower falls if he removes hand</li> <li>- Sanchita Punyam can't reach Mumukshu, if Mumukshu refuses to receive.</li> </ul>	<ul style="list-style-type: none"> <li>- Can't give</li> <li>- Depends on receiver.</li> </ul>

### **Vedanta :**

- At time of Karma Anushtanam only when there is desire for Phalam, that Karma can produce Punyam, Svargam etc.
- Phala Ichha Abava – if desire not there in beginning of Karma or goes in the middle of Karma, it cannot produce Svarga.

- Similarly, in Aika Bavika Vada, even after completion of Karma, Sanchitam is in potential.
- When I refuse to activate, it can't touch me.
- If person goes to court for retirement benefit and is no more, court can't give result.
- **Desire is required for receiving Karma Phalam.**

यध्यपि जन्मान्तरे फलेच्छया काम्यं कर्मानुष्ठितं, यथापीदानीं तस्यैव पुरुषस्य मुमुक्षुत्वेन फलेच्छानिवृत्तौ तदीयसञ्चितं काम्यं न फलहेतुर्भवति। यथा कश्चन दरिद्रः कश्चन धनवन्तं धनेच्छया आराधयति, पश्चात्कतिपयकालानन्तरं एन केनचिद्धेतुना भाग्योदये धनेच्छा तस्य व्यपगच्छति, तदानीं न तस्य धनिकाद्धनप्राप्तिरूपमाराधनफलं जायते; तथा जन्मान्तरीयकर्मभ्यः कामेभ्यः फलेच्छाविरहान्मुमुक्षोः फलं जायते। तस्मात् केवलकर्मणा मोक्षो जायेतैव।

- In Purva Janma, if one has performed Karma for higher Loka... Punya is generated and registered in his name.
- In current Janma because of class and Parikshya Lokan now Mumuksha drops encashing past Phalam.
- Example : Poor man glorifies rich man and gets wealth.
- After some time, the poor man gets a huge fortune and also gets Vairagyam after that.
- Desire for money goes.



- Now refuses to take money from rich man.
- Similarly, he has done Aradhana of God and God is willing to give him the phalam.
- But Mumukshu does not want to take.

### Conclusion :

- Sanchita Punyam will not come.

### Revision (67) :

### Purva Pakshi :

- Aikya Bavika Vada continues.
- Ends all Karmas at death by Judicious performance.

Sanchita		Agami	Prarabdam
<ul style="list-style-type: none"> <li>- Nitya, Naimitta</li> <li>- All Papam avoided.</li> </ul>	<ul style="list-style-type: none"> <li>- Prayaschitta</li> <li>- Sadharana + Asadharana Sanchita destroyed.</li> </ul>	<ul style="list-style-type: none"> <li>- Avoid Kamya</li> <li>- Punyam avoided</li> </ul>	<ul style="list-style-type: none"> <li>- Exhausted</li> </ul>

### Topic 79 :

- Sanchita Punyam in name of Mumukshu refused by him because of Vairagyam, Punyam written off.

## **Vedanta :**

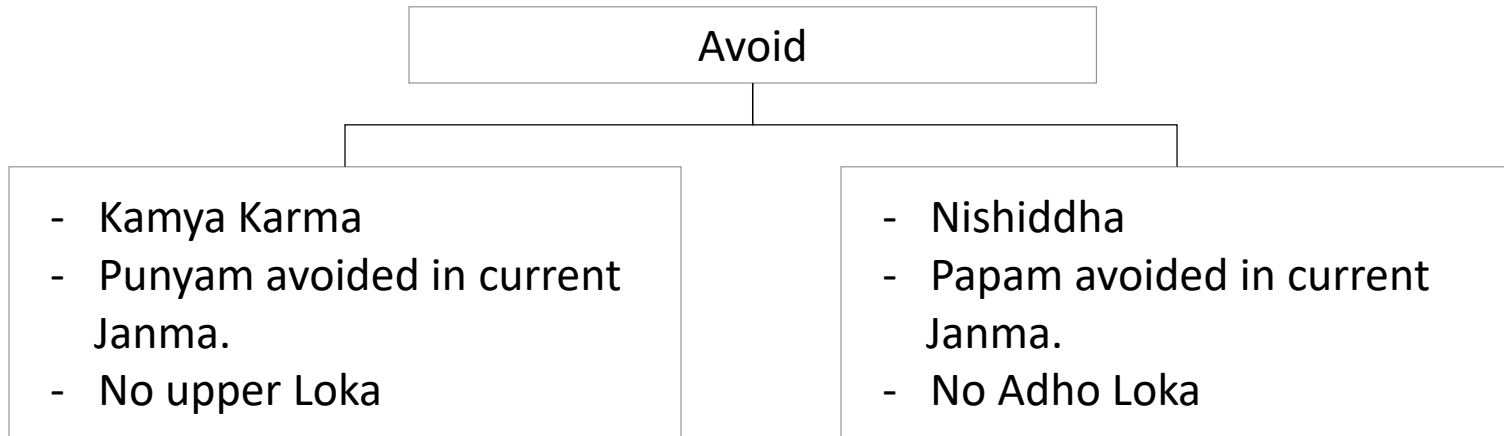
- Naimitta and Nitya Karma can't produce Punyam but Chitta Shuddhi.
- Similarly Mumukshu refuses to accept Sanchita Punya – Papam, and is written off.

## **Example :**

- Poor did service, glorifies rich to get money.
- After lottery winning, gets Vairagyam, doesn't take from rich man.
- Rich can't give anymore.
- Since Mumukshu not interested in Phalam, Kevala Karma gives Moksha.
- Sanchita and Agami avoided, how to handle Prarabda?
- By exhaustion like in Vedanta.

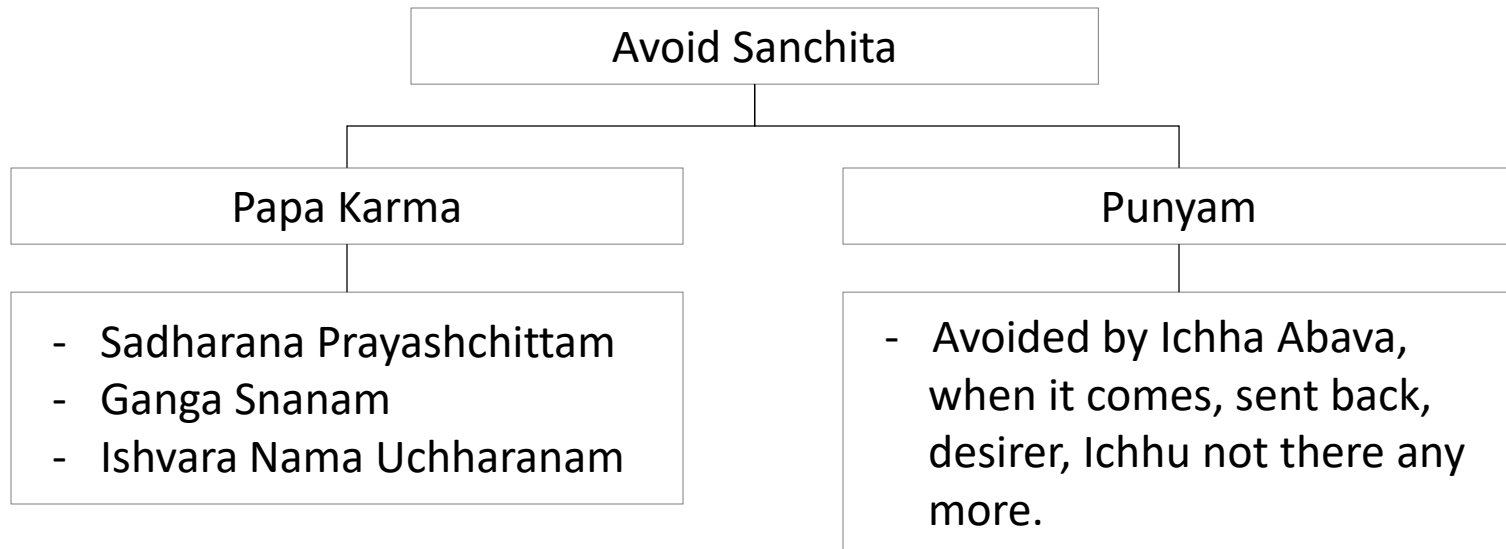
(८०) मुमुक्षोः प्रारब्धं भोगेन नश्यति- वर्तमानजन्मनि  
 काम्यनिषिद्धकर्मननुष्ठानादृध्वाधोलोकप्राप्तिर्न संभवति।  
 जन्मान्तरीयाणां प्रारब्धफलानां निषिद्धकाम्यकर्मणां भोगेनैव क्षयः।  
 नित्यनैमित्तिककर्मननुष्ठानजन्यप्रत्यवायरूपपापं तदनुष्ठानेन मुमुक्षोर्न  
 जायते। जन्मान्तरसञ्चितनिषिद्धकर्माणि साधारणप्रायश्चित्तेन निवर्तन्ते।  
 जन्मान्तरसञ्चितकाम्यकर्माणि तु मुमुक्षोरिच्छाभावादेव फलं न प्रयच्छन्ति।  
 तस्मान्मुमुक्षुणा नित्यनैमित्तिकसाधारणप्रायश्चित्तरूपाणि कर्मान्यनुष्ठेयानि।  
 वर्तमानजन्मनि बुद्धिपूर्वमाचरितपापकर्मक्षयार्थमसाधारणप्रायश्चित्तमप्यनुष्ठेयमेव।

- Consolidation of Aikya Bavika Vada, Mumukshu avoids Punyam and Papam.



## New Message :

- Purva Janma Karma comes in current Janma as Prarabda Papam (Nishedam), Kamyam (Punyam) exhaust them.
- Avoid Pratyavayam by Nitya, Naimittika Karma.
- Avoid omissions by Nitya, Naimittika Karma.



- **Current Life**



Known mistakes, neutralized by Asadharana Prayashchittam.

- At death, Karma Balance zero, Moksha natural.
- This is consolidation of Aikya Bavika Vada.
- If satisfied, 4 modifications, options given.

## Topic 81 : मुमुक्षोः प्रायश्चित्तमप्यनावश्यकम्

(८१) मुमुक्षोः प्रायश्चित्तमप्यनावश्यकम्-अथवा मुमुक्षुणा नित्यनैमित्तिककर्ममात्रमनुष्ठेयम्, प्रायश्चित्तरूपं कर्म त्वैक्तुं शक्यते। तथाहि,

(१) मुमुक्षोः सञ्चितनिषिद्धकाम्यकर्माणि निष्फलानि भवति। यथा वेदान्तिनां मते ज्ञानिनः सञ्चितकर्माणि नश्यन्तीत्युच्यते, तथैतन्मतेऽपि निषिद्धानि काम्यानि च वर्जयित्वा नित्यनैमित्तिकान्यनुतिष्ठतोऽस्य मुमुक्षोः सञ्चितानि सकलान्यपि कर्माणि क्षीयन्ते।

### 1<sup>st</sup> Option :

Do	Don't do
<ul style="list-style-type: none"><li>- 3 Karmas</li><li>- Nitya</li><li>- Naimitta</li><li>- Prayaschittam</li></ul>	<ul style="list-style-type: none"><li>- Kamya</li><li>- Nishiddha</li></ul>

### Conclusion :



- **Prayaschitta required for Sanchita Papam.**

- Nitya, Naimitta Karmas will destroy Sanchita Papam also.
- Previously, it was said Sadharana Prayashchittam destroys Papam.

- **Modified version, Nitya – Naimitta Karma is so powerful, it can destroy Sanchita Papam also.**

### **Vedantin :**

- Aham Brahma Asmi Jnanam destroys Sanchita Papam, Punyam.

### **Purva Pakshi :**

- They can be destroyed by Nitya, Naimittika power, don't require separate Prayashchittam.
- Vihita Karma will destroy Punya, Papam.
- Person refrains from Kamya, Nishiddha.
- No Sanchita, Agami, Prarabda for Mumukshu during death.

### **2<sup>nd</sup> Option :**

(२) अथवा सञ्चितानि काम्यनिषिद्धानि कर्माणि सकलान्यपि  
सम्भूयैकमेवान्यज्जन्म प्रयच्छेयुर्मुमुक्षोः। अतो मुमुक्षुणा  
वर्तमानजन्मनोऽन्यदेकमेव जन्म प्रतिपत्तव्यं भवेत्।

- Modification of Aikya Bavika Vada.

1 <sup>st</sup> Option	2 <sup>nd</sup> Option
- Nitya – Naimittika destroys Sanchita	- Nitya – Naimittika will not destroy Sanchita (+) - Prayashchitta, he is not doing.

- At death, no Agami or Prarabda.
- Sanchita will be there.
- All Sanchita will give one future Janma for special Mumukshu.

Uniqueness	Others
- One Janma - In that all Sanchita Punyam, Papam exhausted.	- Many Janmas

- Kamya – Punyam and Nisheda – Papa Karmas put together gives versatile Janma.
- Promise : Next Janma – last one.

### 3<sup>rd</sup> Option :

(३) अथवा योगी कायव्योहेनेव, मुमुक्षुरपि भाविजन्मन्येकस्मिन्नेव  
सकलसञ्चितकर्मभिर्युगपदारब्ध अनन्तशरीरैर्जन्मान्तरसञ्चिताशेषकर्मणां  
फलमनुभवितुं शक्नुयात्।

- How one Shariram can exhaust all Karmas.

## Yogic theory :

- With Yoga power, Siddhi, one can take several bodies simultaneously.
- Kaya Vyuhaha – cloning.
- Yogi Indrajit appears in several bodies.
- Rakta Bheeja Asura.
- By Yoga Siddhi take several bodies.
- One Janma in many Sharirams simultaneously.

One body	Another body
<ul style="list-style-type: none"><li>- Enjoy cake</li><li>- Exhaust Punyam</li></ul>	<ul style="list-style-type: none"><li>- Fall down fracture</li><li>- Exhaust Papam.</li></ul>

- Kaya Vyuhaha – cloning, multiplying into several bodies, like Amoeba.
- Infinite Sanchita Karma simultaneously exhausted in Anantha, 1000's of bodies.

## 4<sup>th</sup> Version of Aikya Bavika Vada : Interesting, Amusing

(४) अथवा नित्यनैमित्तिकानुष्ठानजनितक्लेश एव जन्मान्तरसञ्चितनिषिद्धकर्मणां फलं भवति। अतो न जन्मान्तरसञ्चितनिषिद्धं कर्म पुनर्जन्महेतुर्भवति। सञ्चितकाम्यकर्म निखिलमपि भाव्येकस्मिन्नेव जन्मनि नानाशरीरारम्भद्वारा स्वफलं सर्वं दास्यति। तज्जन्मनि मुमुक्षोः क्लेशनेशोऽपि न भवेत्, तस्य जन्मनः पुण्यफलत्वात्सुखमेव जायेत; यतो जन्मान्तरसञ्चितेन निखिलेन विहितेन कर्मणा तज्जन्म लब्धम्। सञ्चितं सर्वमपि निषिद्धं कर्म नित्यनैमित्तिकानुष्ठानजनितक्लेशेनैव प्रकृते जन्मन्येकस्मिन्नेव नश्यति। इत्थं विनैव प्रायश्चित्तं नित्यनैमित्तिककर्माणि मोक्षं प्रदास्यन्ति।



By Nitya, Naimittika	Sanchita Punyam
<ul style="list-style-type: none"> <li>- All Sanchita Papams exhausted because Karmas are painful.</li> <li>- Vedic rituals, smoke, tears, Dukha Rupa, Physical strain.</li> <li>- At death Sanchita Papam nil.</li> </ul>	<ul style="list-style-type: none"> <li>- Take one Janma, have multiple bodies Kaya Vyuhaha.</li> <li>- Music, eat, class, Drama, Yoga.</li> <li>- Punyam Nil</li> </ul>

- Come to Aikya Bavika Vada and get Moksha.
- Whenever problems come, elders say, with pain exhaust the Prarabdham.
- Without doing Prayashchittam, mere performance of Nitya, Naimittika Karma will give Moksha to a person.

Sanchita Nishidda Karmas	Sanchita Punya Kamya Karma
<ul style="list-style-type: none"> <li>- Papams get destroyed</li> <li>- Not carried over in next final Janma.</li> <li>- Goes by Nitya Naimittika Karma.</li> <li>- All pains exhausted in current Janma.</li> <li>- Nice consolation.</li> </ul>	<ul style="list-style-type: none"> <li>- Alone carried in one wonderful future Janma.</li> <li>- It will produce many wonderful bodies male and female and joys enjoyed.</li> <li>- Cloud burst of Punyam.</li> <li>- No pains of body.</li> <li>- Body result of Punyam.</li> </ul>

- Without Prayaschittam, Sadharanam, Asadharanam, mere Nitya – Naimittika karma will give Moksha.

- Without Prayaschittam, Sadharanam, Asadharanam, mere Nitya – Naimittika karma will give Moksha.

तस्मात् सदा नित्यकर्माणि, निमित्ते सति नैमित्तिकानि चावश्यमनुष्ठेयान्येव।  
शास्त्रीयप्रसिद्ध्या त्वस्य मतस्यैकभक्तिकवाद इति व्यपदेशः।

- Aika Bavika Vada.

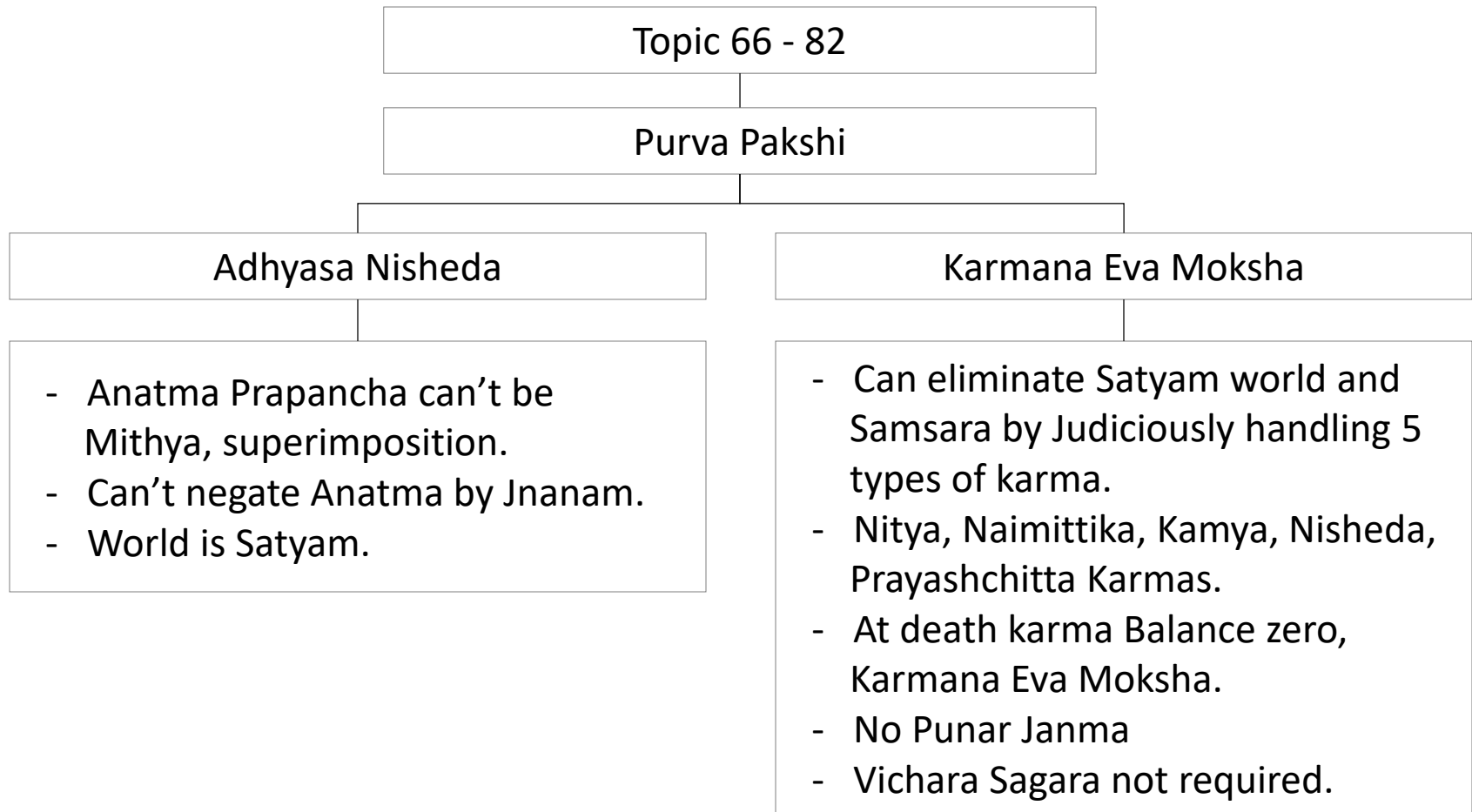
### Conclusion :

- From Topic 73 – 82.
- Never omit Sandhya, Nitya Karma.
- Naimittika – Surya, Chandra Grahanam, take bath.

### Advantage :

- Only one future best Janma and Moksha.
- Aika Bavika = Eka Bava, one Janma, one Karma, without Vedanta Jnanam – Sravanam / Mananam / Nididhyasanam – Moksha.
- This Vada, philosophy, Karma alone means of Moksha.
- Don't study Vichara Sagara.

## Revision 68 :



## Advaita Siddhanta :

- Karmana Neiva Moksha.
- Jnanena Eva Moksha.
- Study Vichara Sagara.

## Topic 82 : कर्मणैव बन्धनिवृत्तिसिद्धेरयं ग्रन्थो विफलः

(८२) कर्मणैव बन्धनिवृत्तिसिद्धेरयं ग्रन्थो विफलः-यदुक्तं अयं ग्रन्थो ज्ञानद्वारा बन्धनिवृत्तिहेतुरिति, नायं समीचीनः सिद्धान्तः। यध्येन जायते नान्येन, तत्तस्य फलमित्युच्यते। यथा रूपज्ञानं नेत्रं विना नान्येन केनचिदपि जायते; तस्माद्रूपज्ञानं नेत्रस्यैव प्रातिस्विकं फलम्। बन्धनिवृत्तिस्तु एतद्ग्रन्थजनितज्ञानमन्तरा कर्मणैव जायेतेति नास्य ग्रन्थस्य प्रयोजनम्। एवञ्चास्य ग्रन्थस्य प्रयोजनं न सिद्ध्यतीति नास्यारम्भो युक्तः।

### Purva Pakshi :

- Because of above mentioned reasons, Karma alone can eliminate bondage.
- Vichara Sagara Viphalaha, futile.
- **It is mentioned by Vedantin that this Vichara Sagara is means of eliminating Samsara by producing knowledge.**

Book

- Produces knowledge
- Knowledge removes Samsara

- This contention Na Samichinaha, not correct.

### General Rule :

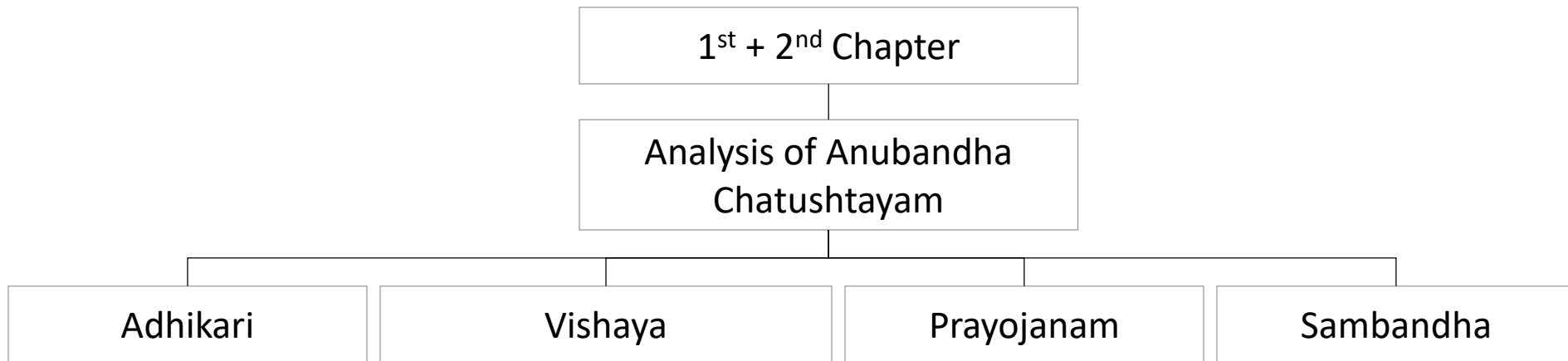
- If X produces knowledge Y,

X	Y
- Cause	- Effect - Phalam

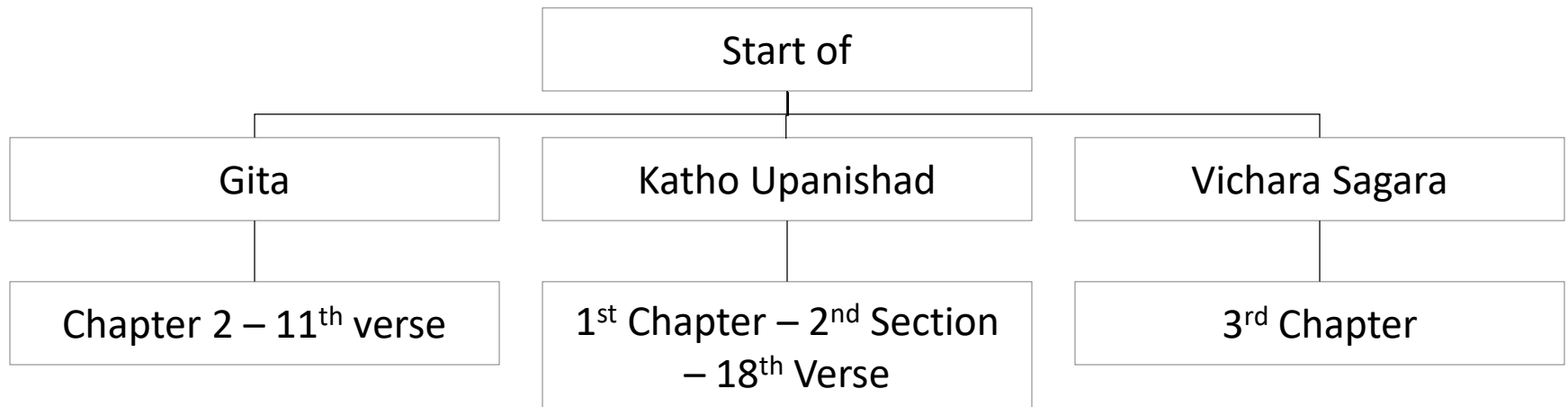
Eyes	Produce
- Cause - Means	- Colour and form knowledge - Effect

- Colour knowledge not produced by any other thing.
- Extend same rule for Bandah Nivritti, Moksha.
- Karma alone produces Bandah Nivritti, freedom from Samsara.
- **3 statements :**
  - I) Karma Produces Moksha.
  - II) Karma alone produces Moksha.
  - III) Nothing other than Karma produces Moksha.
- Karma is Pratisvikam Phalam.
- Moksha is specific and only result of Karma.

- Bandah Nivritistu Moksha.
- Karma produces Moksha without Jnanam produced by Vichara Sagara.
- Underlines, Moksha requires Karma.
- Moksha not result of Vichara Sagara Jnanam.
- Prayojanam is one of the Anubandha Chatushtayam.



- Technical study, technical argument to say Vichara Sagara should be studied.



## Gita :

श्रीभगवानुवाच ।  
अशोच्यानन्वशोचस्त्वं  
प्रज्ञावादांश्च भाषसे ।  
गतासूनगतासूंश्च  
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca ।  
aśocyānanvaśocatvaṁ  
prajñāvādāṁśca bhāṣase ।  
gatāsūn agatāsūṁśca  
nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

**The Blessed Lord said :** You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

## Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,  
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. .

- Purva Pakshi section over.

## Siddhanti Answers Objections :

### Topic 83 – 106 : 24 Topics

Purva Pakshi	Vedantin
- Bandah Satyaha	- Bandah - Mithya

(आ. ८३-१०६) प्रयोजनविषयकाक्षेपाणां समाधानि।

(आ. ८३-९८) 'बन्धः सत्यः, स च ज्ञानेन न निवर्तेत' इत्याक्षेपस्य समाधानानि।

### Topic 83 : (८३) बन्धो मिथ्या

(८३) बन्धो मिथ्या- 'बन्धः सत्यः, स च ज्ञानेन निवर्त्यते'  
इत्याक्षेपोऽसङ्गतः। बन्धस्य मिथ्यात्वेन ज्ञानैकनिवर्त्यत्वात्।

### 1<sup>st</sup> Part of objection :

- Bandah Satyaha, not superimposition, Mithya.
- What is unreal can be negated by knowledge.
- Real cant be negated by knowledge.



## Vedantin :

- Bandaha is Mithya.
- No difference between crying in dream and crying in waking.
- Both Mithya.
- Jagrat appears real compared to Swapna, both superimposition.
- Entire Drishyam is Mithya, superimposition.

## Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah  
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Will establish logically.
- Jnana eva Nivartyatvat (Negate, falsified).
- By mere knowledge, can negate world.
- Karma can be used for Chitta Shuddhi.
- By understanding can negate Dvaita Prapancha.
- Nishchaladasa – will create a vast canvas for refutation.

## Topic 84 : सत्यवस्तुज्ञानमध्यासहेतुरिति न नियमः

(८४) सत्यवस्तुज्ञानमध्यासहेतुरिति न नियमः-

यदुक्तं 'परमार्थसत्यवस्तुज्ञानं संस्कारद्वारा अध्यासहेतुः।

यथा परमार्थसर्पज्ञानं संस्कारद्वारा प्रातिभासिकसर्पाध्यासहेतुः।

यदि बन्धोप्येवं सत्यः स्यात् तदा सत्यबन्धज्ञानं स्यात्,

तश्च संस्कारद्वाराऽध्यासहेतुः स्यात्। न तथाऽद्वैतसिद्धान्तः,

सिद्धान्ते आत्मनोऽन्यस्यानात्ममात्रस्यासत्यत्वात्।

तस्मात्संस्कारद्वाराऽध्याससामग्रीभूतसत्यबन्धज्ञानस्यासिधेर्न

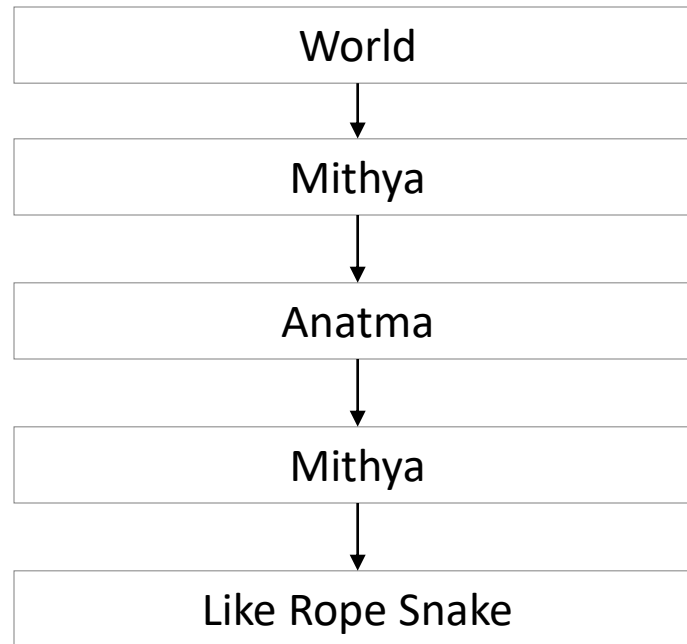
बन्धोऽध्यस्त इति वक्तुं शक्यते। किन्तु सत्य' इति – तदयुक्तम्।

### Purva Pakshi : Objection

- Topic 67 & 68 – repeated here in 84.

### Essence :

- Advaitin quoting Rope Snake.



- Rope Snake superimposition can go by mere Rope knowledge.
- Anatma Prapancha is Mithya.

### **Purva Pakshi :**

- Rope Snake – wrong example quoted.
- We have experienced Satya Sarpa, Jnanam is produced, Samskara produced, Samskara produces Mithya Sarpa.
- Mithya Sarpa negation preceded by Satya Sarpa Jnanam and Satya Sarpa Samskara.
- Similarly, Mithya Anatma superimposition is possible, only if we have Satya Anatma Anubava.

- Satya Anatma will produce Jnanam and Samskara.
- Both required for Mithya Anatma.
- Do you accept Satya Anatma Jnanam and Samskara?
- Mental impression for projecting false Anatma is required.
- Advaitin can't talk of Satya Anatma Jnanam or Samskara.
- If Atma and Anatma both Satyam, real, Dvaitam.
- Therefore no Jnanam, no Samskara, no Mithya elimination.
- Advaitins are cheating students coming with Sraddha and Bhakti, is Purva Pakshi complaint.

#### **Purva Pakshi :**

- Real snake knowledge and real Snake Samskara, both required.

#### **Vedantin :**

- No such rule.
- One Mithya superimposition can take place with help of previous Mithya Sarpa experience itself.
- Previous experience of real Snake not required.
- False Snake is superimposed on Real, Rule is not there.

#### **Nischaladasa :**

- Mithya Sarpa requires Satya Sarpa, this condition we don't accept.

न हि सत्यवस्तुज्ञानमेव संस्कारद्वाराऽध्यासहेतुः, किन्तु वस्तुज्ञानमात्रम्।  
ज्ञानस्य विषयीभूतं वस्तु सत्यं वा मिथ्या वाऽस्तु, न तत्रादरः।  
यदि नियमेन संस्कारद्वारा सत्यवस्तुज्ञानमेवाध्यासहेतुरित्यभ्युपगम्येत,  
तर्हि वक्ष्यमाणोऽध्यासो न घटेत्।

- For superimposition of unreal Snake, we require experience of real Snake experience and also impression of Snake.

#### **Essence of Nishchaladasa – Contention :**

- Can experience Snake in a movie.
- Never experienced Snake in life or see Kangaroo in picture.
- Movie Snake, picture Snake unreal, Mithya. See them for 1 ½ hours continuously, Samskara formed.
- Movie or picture snake Jnanam Mithya and Samskara formed in mind.
- Because of Sarpa Samskara, superimpose on Mind.

- **Jnanam (experience) and Samskara can be generated by Mithya Vastu also.**
- **Experience and Samskara of Mithya Vastu can produce another Mithya Vastu, superimposition.**
- **Samskara of this Janma produces Mithya Anubhava of next Janma.**
- That Mithya Anubhava and Samskara produces next Janma...
- This Janma because of previous Mithya Janma.
- Each Mithya Anubava can be generated by its Purva Janma.
- Can have series of Mithya Prapancha Anubava Janma to Janma.
- Srishti to Srishti, Mithya Anubava, Samskara, Adhyasa series exists.
- How 1<sup>st</sup> Mithya Janma comes?
- Anaadihi.
- Exactly like I see movie snake and I have Rope Adhyasa Superimposition...
- Dvaita Adhyasa can cause repeated Dvaita Adhyasa.
- This Dvaita Anatma Adhyasa is Anaadi.

**Gita :**

न रूपमस्येह तथोपलभ्यते  
नान्तो न चादिर्न च सम्प्रतिष्ठा ।  
अश्वत्थमेनं सुविरूढमूलं  
असङ्गशस्त्रेण दृढेन चित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē  
nāntō na cadirna ca sampratiṣṭhā |  
aśvatthamēnaṃ suvirūḍhamūlam  
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- **We agree that we require previous snake experience.**

**Purva Pakshi :**

- **Previous snake experience has to be Satya Rope Anubhava.**

**Nishchaladasa :**

- **Need not be real, can be Mithya Anubhava.**

**Revision (69) :**

- Real object requirement for Adhyasa is what Nishchaladasa refutes.
- Anatma Satyatvam is not pre-condition for Anatma Adhyasa.

Purva Pakshi	Nishchaladasa
- Satya Anubhava + Satya Anubhava Janya Samskara, compulsory for Mithya Adhyasa.	- Mithya Anubhava + Mithya Anubhava Janya Samskara sufficient for another Mithya Adhyasa.

- During Nishchaladasa times, no Tv or movie, therefore magic example used.

तथा हि, कश्चित्पुरुषः परमार्थमवृक्षमजानानः ऐन्द्रजालिकप्रदर्शितमिथ्यामवृक्षमेव  
भृशमनुभूय, 'अयमाम्रवृक्ष' इति तद्वचः श्रुत्वा च मिथ्यामवृक्षज्ञानसंस्कारसंस्कृतो भवति।  
तस्य कदाचिदपि केनचिदपि प्रमाणेन मधूकवृक्षविषयकदर्शनश्रवणादिरूपज्ञानमपि नास्ति।  
स पुरुषो यदृच्छया मार्गमध्ये मधूकवृक्षं कञ्चन दृष्ट्वा तस्मिन् 'आम्रवृक्षोऽयम्'  
इत्याम्रवृक्षाध्यासं करोत्येव।

- Imagine a human who has never experienced Mango tree in life.
- There is another Madhooka Tree with similar leaves.
- A Magician produces unreal mango tree which is Mithya.
- He has unreal Anubhava and Samskara of magic mango tree.
- When person goes outside, he superimposes upon mango tree on Madhooka tree.
- Unreal object has produced unreal superimposition.
- Saturated with Samskara of Mango tree, when a person sees Madhooka tree, its leaves resemble mango tree.
- Our hero has never seen a real mango tree and Madhooka tree at anytime with any Pramanam.
- Has no Jnanam or Samskara.
- By chance, while walking on road, saw Madhooka tree.

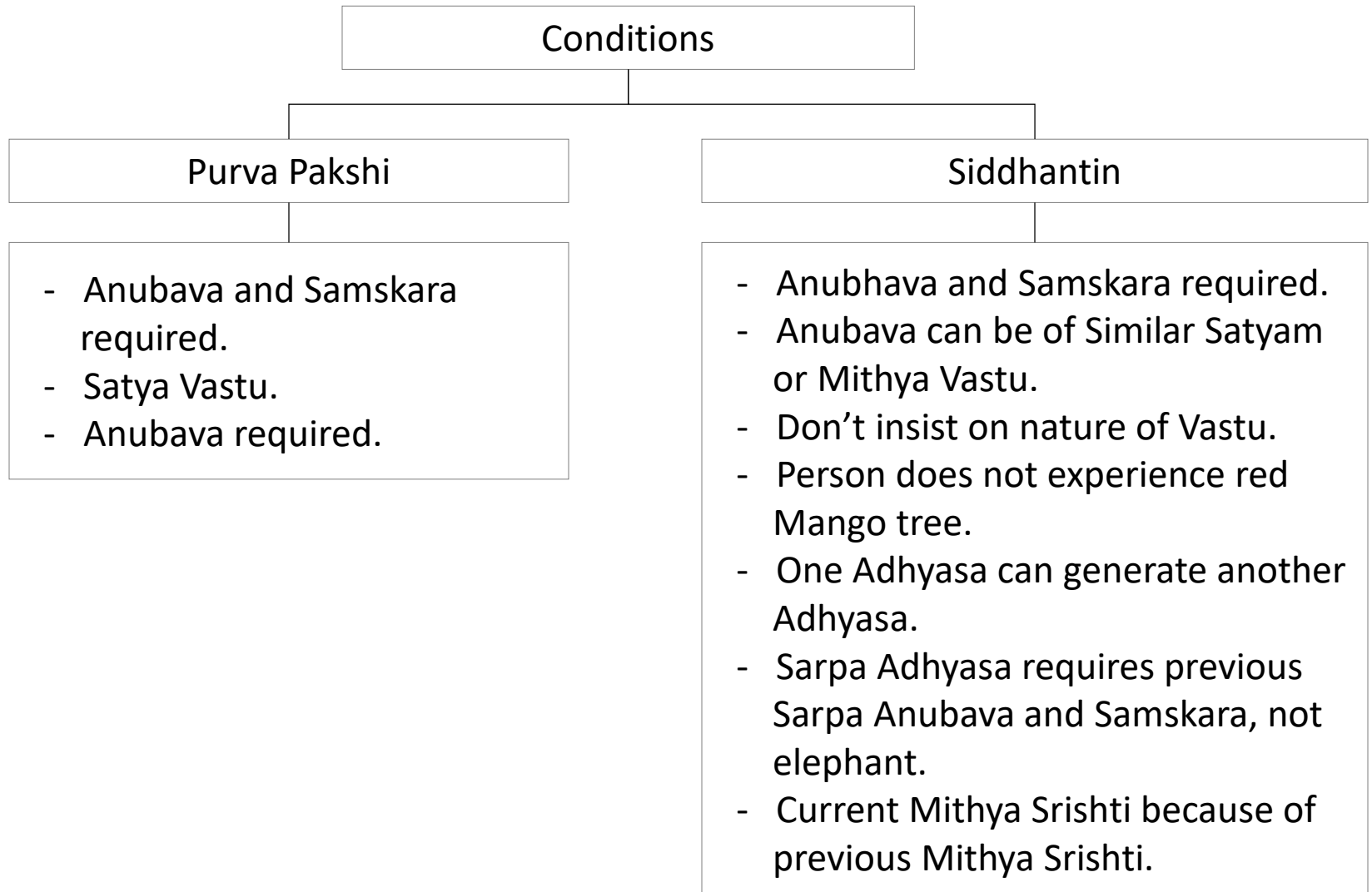


- Had Mango tree Samskara born out of false experience.
- **Upon Madhooka tree there is Mango tree Adhyasa born out of Mithya Magician Mango tree Anubava and Samskara.**

सोऽयमध्यासः पूर्ववादिमतरीत्या न संभाव्येत, तस्य पुरुषस्य सत्याम्रवृक्षविषयकप्रमाहितसंस्काराभावात्। सिद्धान्ते तु, तस्य पुरुषस्यैन्द्रजालिकपदर्शितमिथ्याम्रवृक्षज्ञानजसंस्कारस्य सत्वान्मधूकवृक्षे आम्रवृक्षाध्यासो भवितुमर्हति। तस्मात्पूर्वपूर्वसजातीयवस्तुज्ञानजन्यसंस्कार एवोत्तरोत्तराध्यासहेतुः। ईदृक्संस्कारजनकं ज्ञानं तद्विषयश्च सत्यो वास्तु मिथ्या वा, नादरस्तत्र। संस्कारद्वारा ज्ञानमेव हेतुः। ज्ञानजन्यसंस्कारो हेतुरिति पक्षेऽपि नार्थतोऽस्ति भेदः। यतो ज्ञानं संस्कारहेतुः, स च संस्कारोऽध्यासहेतुरित्यवसितं। तस्मात्संस्कारद्वारा ज्ञानं हेतुरित्युक्तेऽपि ज्ञानजन्यसंस्कार एवाध्यासहेतुरिति सिद्ध्यति।

- When Adhyasa takes place we Advaitin can explain Adhyasa.
- In case of Purva Pakshi – he requires a condition of Satya Anubhava for Adhyasa to take place.
- Adhyasa can't take place because it was magic mango tree.

- Adhyasa should not take place but is taking place.



- When did Mithya Srishti start?
- **Adhyasa Bashyam begins :**

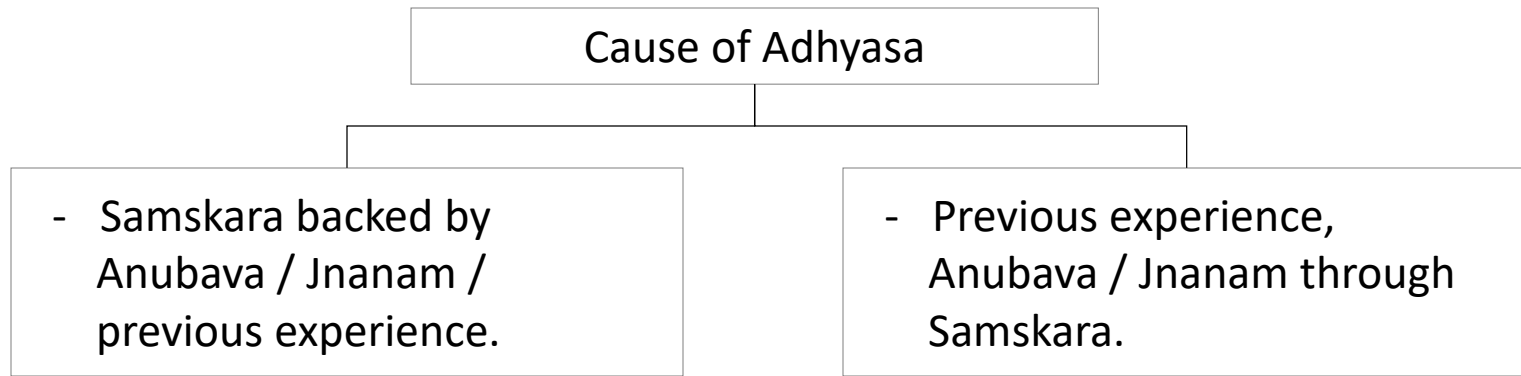
Anathaha Nai Sargikoyam Adhyaa Purva Purva.

## Next Argument :

- Between Anubava and Samskara which one must be given importance? Prominence?

## 1<sup>st</sup> Answer loose reply :

- Either way ok.

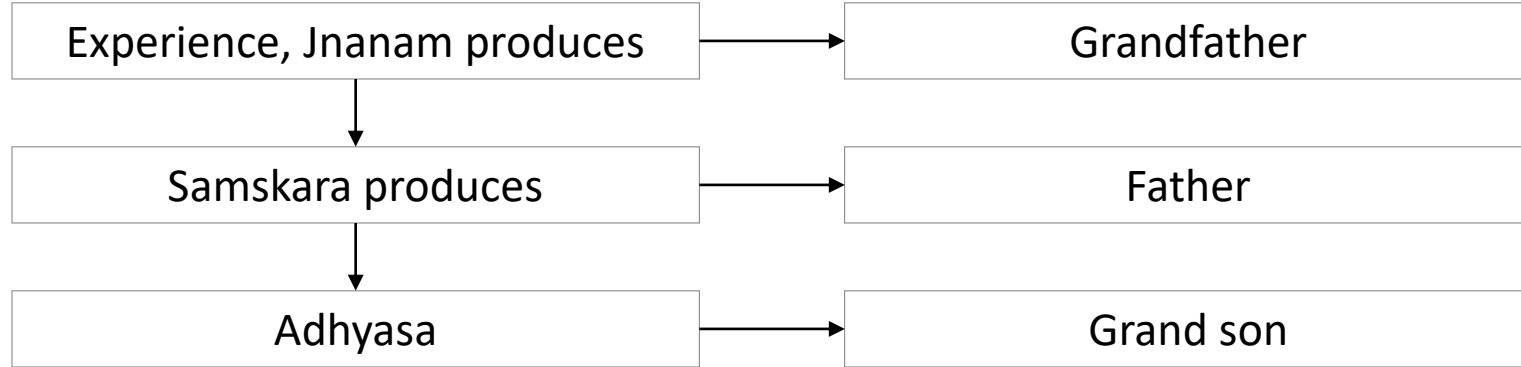


- Either Arguments can be presented.

## Topic 85 :

कारणस्य कार्याव्यवहितपूर्वकालवर्तित्वनियमात्संस्कारएवाध्यासहेतुः -

- Why essentially no difference?



- Grandfather produces grand son through his son.
- Father produced son backed by Grandfather.
- Cause of Architecture of building is indirectly his grandfather.

## Tarqa Shastra Rule :

- **Between Anubava and Samskara which is recent?**
- **Samskara is recent.**
- Therefore Samskara should be treated as cause.

## Rule :

- Kaarya Avyavahita Purvakshana Vritti.
- Product immediately preceding existing, that which exists immediately before the product alone can be admitted as the cause.

Anubhava	Samskara
- Is Kaarya Vyavahita Purva Pakshana Vritti.	- Is Kaarya Avyavahita Purva Pakshana Vritti.

वस्तुज्ञानमात्रमध्यासहेतुरिति तु न युक्तमेव, कारणस्य कार्याव्यवहितपूर्वकालवर्तित्वनियमात्। तथाहि, घटकारणदण्डचक्रादयो यथा नियमेन घटोत्पत्यव्यवहितपूर्वकालवर्तिनो भवन्ति, तथा वस्तुज्ञानमात्रस्याध्यासहेतुत्वे तेनापि नियमेनाध्यासाव्यवहितपूर्वकालवर्तिना भाव्यम्। न तु तथाऽस्ति, सर्पज्ञानात्परं मासानन्तरमपि रज्जौ सर्पाध्यासोत्पत्तिदर्शनात्। वस्तुज्ञानजन्यसंस्कारस्य हेतुत्वे तु न दोषः। सर्पज्ञानस्य मासात्पूर्वं नष्टत्वेऽपि तज्ज्ञानजन्यसंस्कारस्य रज्जौ सर्पाध्यासाव्यवहितपूर्वकालवर्तित्वात्। तस्मात् ज्ञानजन्यसंस्कार एवाध्यासहेतुः । न वस्तुज्ञानमात्रम्।

- If the experience – Jnanam or Anubhava is taken as cause of Adhyasa, it is not appropriate, based on Tarqa Shastra Rule.

- Karanam is immediately precedent to Karya Utpatti.

### Example :

- Pot – existed in Gaudapada time also.
- Wheel, Rod, Potter, clay are all there, as cause, potters father, need not be included as Ghata Karanam.
- Till causal factors are there, Vastu matra – No Adhyasa.
- Previous experience, causal factor, before Adhyasa, experience will be there.

### Example :

- Temple elephant in village, broken chain of Mahout, unhappy.
- Samskara in mind very strong.
- Swamiji dreams elephant chasing him.
- Anubhava can't be included in causal list.
- Anubava may be in previous Janma, Samskara did not go.

<ul style="list-style-type: none"> <li>• <b>Every dream caused by immediately preceding Samskara, not preceding Anubava.</b></li> </ul>
---

- Therefore, Anubava not in causal list.
- Previous Janma Anubhava Samskara can produce dream now.
- After experience of Satya or Mithya Sarpa Anubava we can experience Sarpa Adhyasa.
- If Samskara is cause, it will fulfill Neiyayikas condition.
- Samskara exists before Adhyasa.

- Experience has died long before but because of Samskara, we get dream.

## Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः;  
 एकीभवति, न जिघ्रतीत्याहुः;  
 एकीभवति, न रसयतीत्याहुः;  
 एकीभवति, न वदतीत्याहुः;  
 एकीभवति, न शृणोतीत्याहुः;  
 एकीभवति, न मनुत इत्याहुः;  
 एकीभवति, न स्पृशतीत्याहुः;  
 एकीभवति, न विजानातीत्याहुः;  
 तस्य हैतस्य हृदयस्याग्रं प्रद्योतते;  
 तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा,  
 मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः;  
 तमुत्क्रामन्तं प्राणोऽनूत्क्रामति;  
 प्राणमनूत्क्रामन्तं सर्वे प्राणा  
 अनूत्क्रामन्ति; सविज्ञानो भवति,  
 सविज्ञानमेवान्ववक्रामति ।  
 तं विद्याकर्मणी समन्वारभेते  
 पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ;  
 ekībhavati, na jighratītyāhuḥ;  
 ekībhavati, na rasayatītyāhuḥ;  
 ekībhavati, na vadatītyāhuḥ;  
 ekībhavati, na śṛṇotītyāhuḥ;  
 ekībhavati, na manuta ityāhuḥ;  
 ekībhavati, na sprśatītyāhuḥ;  
 ekībhavati, na vijānātītyāhuḥ;  
 tasya haitasya hṛdayasyāgram  
 pradyotate; tena pradyotenaiṣa  
 ātmā niṣkrāmaticakśuṣṭo vā,  
 mūrdhno vā, anyebhyo vā  
 śarīradeśebhyaḥ; tamutkrāmantam  
 prāṇo'nūtkrāmati;  
 prāṇamanūtkrāmantam sarve prāṇā  
 anūtkrāmanti; savijñāno bhavati,  
 savijñānamevānvavakrāmati ।  
 tam vidyākarmaṇī samanvārabhete  
 pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 - 4 - 2]

- **Samskara always exists before Adhyasa.**

### **Conclusion :**

- Jnana Janya Samskara eva Adhyasa Hetu.
- Samskara alone included in causal factor, not Vastu Anubhava.

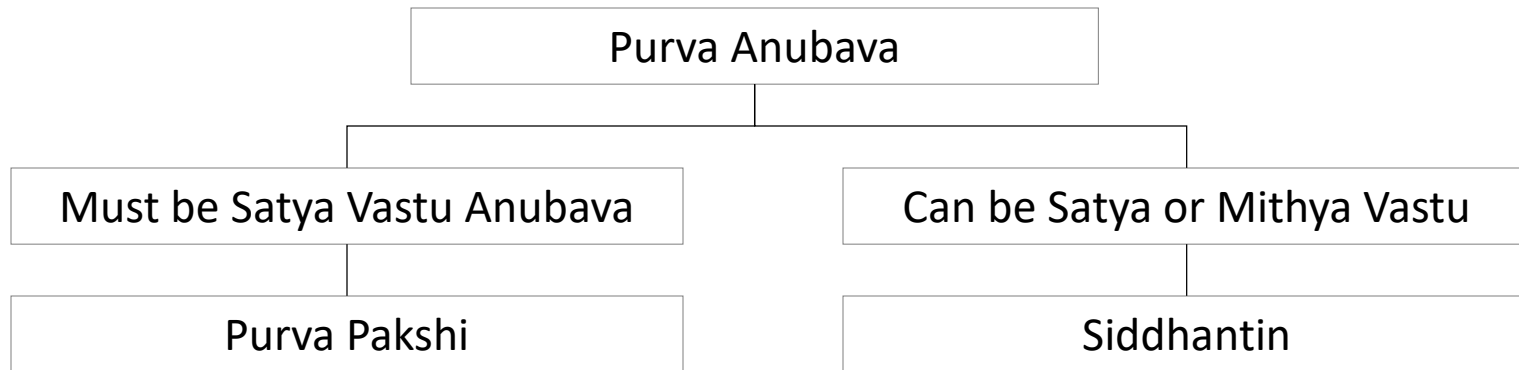
### **Revision 70 :**

### **Topic – 85 :**

- Among 5 conditions on Adhyasa, we are discussing 1<sup>st</sup> condition.
- Purva Pakshi and Siddhantin both Agree.
- Purva Anubhava Janya Samskara required.
- 2 factors compulsory for Adhyasa.



## Disagree :



- **Mithya Anatma gives us Mithya Anatma Anubava Janya Samskara.**
- This Samskara responsible for next Mithya Anatma Anubhava.
- Satya Anatma Anubava and Samskara not required for Anatma Adhyasa.
- Mithya Anatma Anubava and Samskara is sufficient cause for next Adhyasa, Janma to Janma.
- Adhyasa Pravaha has successfully continued.
- You and I are proof.

## Next Debate :

- **Anubava + Samskara are required.**
- **Among them which is the main condition, cause for Adhyasa.**

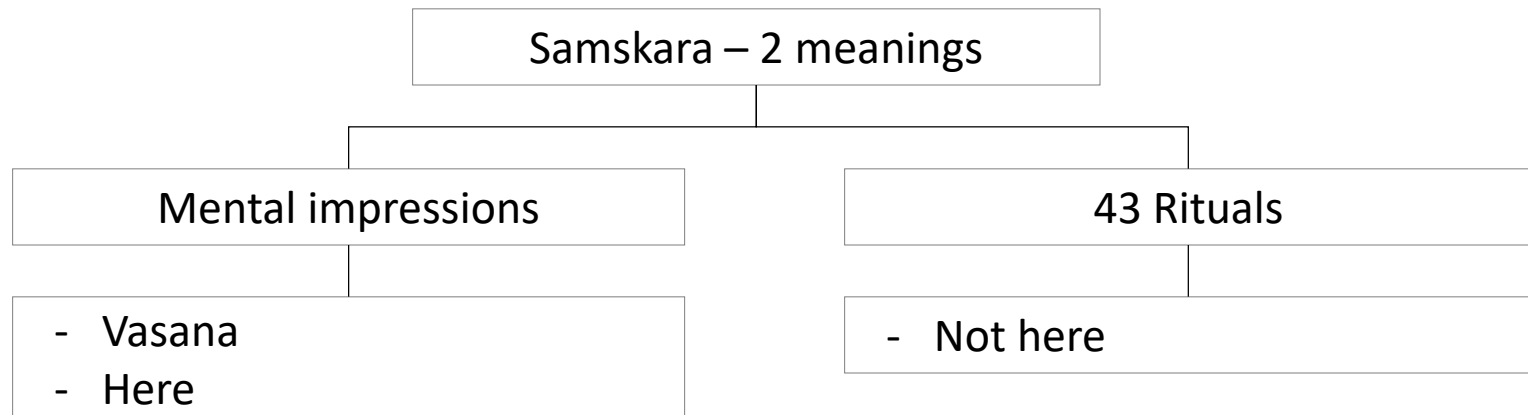
Anubava	Samskara
<ul style="list-style-type: none"> <li>- Need not precede Adhyasa.</li> <li>- Experience Snake years before.</li> <li>- Can hold Samskara in Karana Shariram.</li> <li>- After years can produce Adhyasa.</li> </ul>	<ul style="list-style-type: none"> <li>- Must immediately precede Adhyasa.</li> <li>- Anubhava need not precede Adhyasa.</li> </ul>

### Tarqa Rule :

- **Something is cause only if it precedes effect immediately, remotely precedent can't be taken as cause.**

### Example :

- Potters father, remotely precedent, not cause.
- Anubhava remotely precedent, not cause.
- Samskara eva Adhyasa Hetu.

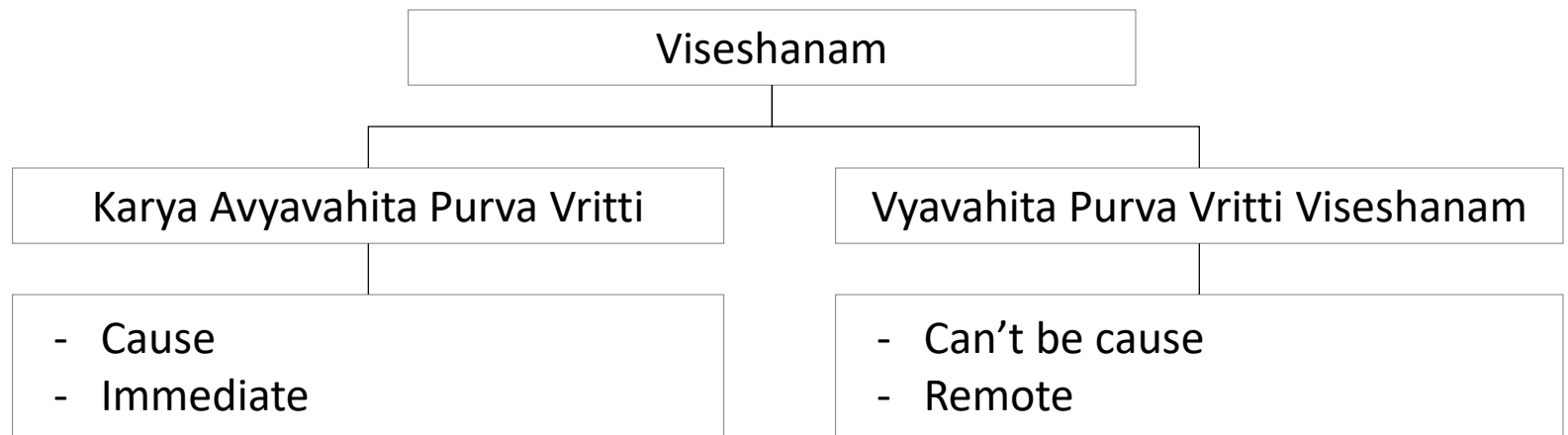


## Topic 86 : अत्रैवमाक्षेपः

(८६) अत्रैवमाक्षेपः - कारणेन कार्याव्यवहितपूर्वकालवर्तिना भाव्यमिति नियमो मास्तु। किन्तु कार्यनियतपूर्वकालवर्तित्वमात्रं कारण विशेषेणमस्तु। स च पूर्वकालो व्यवहितो वास्त्वव्यवहितो वा। किञ्च, यध्येकान्ततः कार्याव्यवहितपूर्वकालवत्येव कारणमिति नियमोऽभ्युगम्येत, तर्हि विहितं कर्म स्वर्गप्राप्तये, निषिद्धञ्च कर्म नरकप्राप्तये हेतुरिति वदच्छास्त्रमप्रमाणं स्यात्। कायिकवाचिकमानसिकचेष्टारूपक्रियाणामेव कर्मेति नाम। ताश्च क्रियाः अनुष्ठानोत्तरक्षणे नश्यन्ति, स्वर्गनरकादितत्तत्फलं तु कालान्तरे भविष्यति। तस्मात्स्वर्गनरकादिफलप्राप्तेरव्यवहितपूर्वकाले तत्कारणी भूतविहितप्रतिषिद्धकर्माणि न सन्ति। यथेवैतानि व्यवहितपूर्वकालवर्तीन्यपि शुभाशुभकर्माणि स्वर्गनरकादिप्राप्तिकारणानि भवन्त्येवमेव व्यवहितपूर्वकालवर्ति सर्पज्ञानमपि रज्जौ जायमानसर्पाध्यासहेतुर्भवेदेव।

### Objection by Purva Pakshi :

- Cause must be immediately preceded by the effect.
- Purva Pakshi questions this condition.
- Don't add – Adverb :  
Immediately, remotely.
- Must precede effect is general condition, accepted.



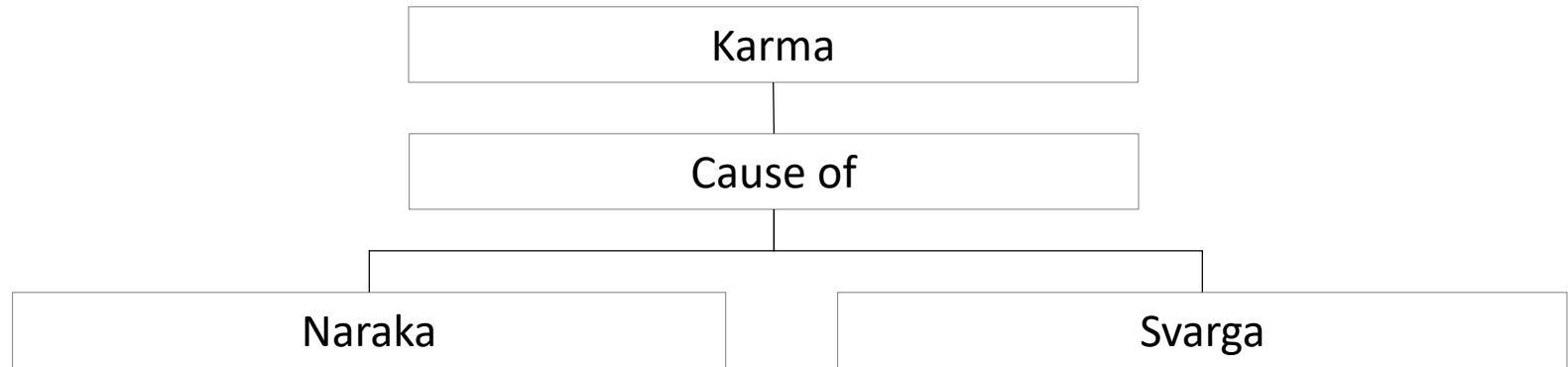
- To raise objection, gives logic.
- Karanam must exist immediately preceding Karyam, if it is not there, what should be there?
- Karanam must precede Karyam, understandable.
- Let it be Vyavahitam – Remote.
- Avyavahitam – Immediate, precedence.

### Example :

- Vedic Ritual :  
Jyotishtoma Yaga.

Karma	Svarga
In 40 <sup>th</sup> Year	95 <sup>th</sup> Year

- 55 years later is Phalam.
- Karanam does not have immediate precedence to Karyam.
- Veda prescribes Karma for Svarga and says several Nisheda Karmas lead to naraka Prapti.



- Time gap of Karma to Phalam is Big, several Janmas also.

- **What is nature of Karma?**

#### **Definition of Karma :**

- **Kahika, Vachika, manasa Cheshta Rupa Kriyaha Karma.**
- Cheshta = Deliberate function.
- Activities in the form of deliberate function, at the level of body, speech, vocal function is Karma or Kriya.

- Karmas end, can't continue Jyotishtoma, oblations, chanting.
- How can they produce Svarga, Naraka.
- You can't talk about their Phalam.
- After Anushtanam, Karma over.
- Karma does not exist prior to attainment of Svarga, Naraka.
- Karanam and Karyam need not have immediate connection.
- One can exist long before also.
- Adhyasa must have Anubhava also as Karanam.
- Samskara alone not enough.

<b>Anubava</b>	<b>Samskara</b>
Exists Remotely	Exists Precedently

<b>Purva Pakshi</b>	<b>Siddantin</b>
Samskara + Anubhava	Samskara alone

- Shubha / Ashubha Karmas give Svarga / Naraka Phalam.

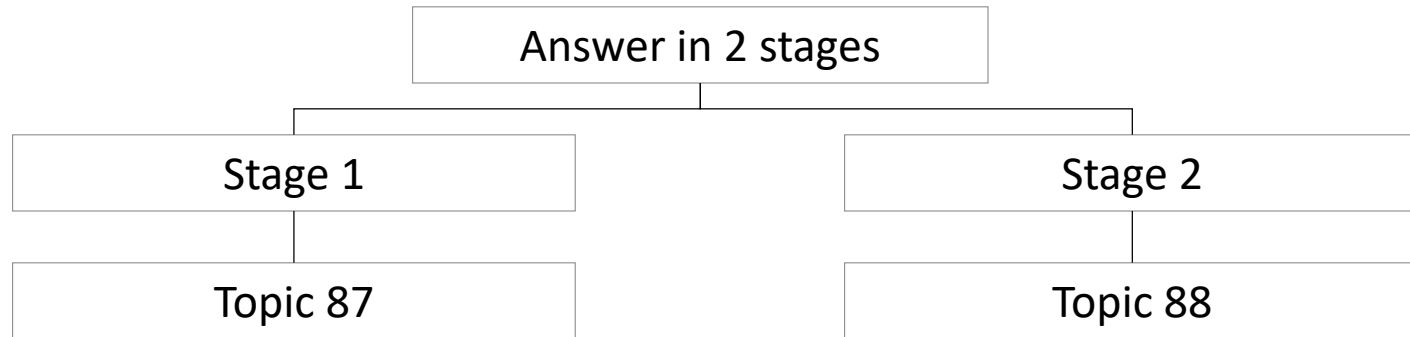
### Example :

- Sarpa Jnana Samskara is immediately precedent. But Sarpa Anubhava is remote.
- Remote Sarpa Anubhava must be included in cause of Adhyasa.
- Siddantins Answer.

## Topic 87 : तत्र समाधानम्

(८७) तत्र समाधानम्- नैवायं साधुराक्षेपः। तथा हि,  
नष्टज्ञानकर्मादिकं यदि क्रमेणाध्यासस्वर्गनरकादिहेतुर्भवेत्  
तदा मृतकुलालनष्टदण्डचक्रादयोऽपि घटादिकार्यं जनयेयुः।  
यथा रज्जुसर्पाध्यासस्य व्यवहितपूर्वकालवर्ति सर्पज्ञानं कारणम्,  
यथा च स्वर्गनरकादिप्राप्तेः व्यवहितपूर्वकालवर्तिशुभाशुभकर्माणि  
कारणानि, तथा घटस्यापि व्यवहित पूर्वकाले,  
इदानीविनष्टकुलालदण्डचक्रादयोऽप्यभूवन्नेवेति तैरपि घटाध्युत्पद्येतैव।  
न तु तथा विनष्टैः कुलालादिभिः घट उत्पद्यमानो दृष्टः।  
तस्माद्व्यवहितपूर्वकालवर्ति कारणं न कार्यं जनयेत्,  
किन्त्व्यवहितपूर्वकालवत्येव कारणं कार्योत्पादनक्षममिति युक्तम्।

- Nishchaladasa answers Purva Pakshi, takes Purva Mimamsa principle.



## Topic 87 :

- If you accept remotely precedent factor also as a cause, then there will be several problems.

### Example :

- Thief commits mistake.
- Will have to put father, grand father in jail.
- Remote experience of Snake, Jyotishtoma Karma – Remote factors.
- Not cause of Adhyasa – Svargam, Narakam.
- Dead potter, destroyed stick, wheel remotely existed not cause.

Vyavahita Purva Kala Varti	Avyavahita Purva Kala Varti
- Remotely existent can't produce	- Proximately, immediately precedent factor can produce Karyam.

### Purva Pakshi :

- How do you explain Jyotishtoma Yaga Phalam.

### Nishchaladasa :

- Purva Mimamsa has explained.



## Topic 88 :

(८८) अपूर्वरूपस्य कारणस्य कार्याव्यवहितपूर्वकालवर्तित्वनियमः  
स्वर्गादिविषयेप्यस्ति –

### Purva Mimamsa answer for Svarga Phalam :

- Jyotishtomo Yaga – produces Punyam.
- Yaga ends, not cause of Svarga.
- Svarga is product of Punyam.

### Punyam – Definition :

- Invisible favourable factor.

Yaga	Punyam
<ul style="list-style-type: none"><li>- Unstable existence</li><li>- Temporary, fleeting existence</li><li>- Cause</li></ul>	<ul style="list-style-type: none"><li>- Has stable existence</li><li>- Product.</li></ul>

- Yaga not cause of Svarga but Punyam is cause of Svarga.
- Punyam is stable till Svarga Phalam is attained, exists before Svarga.
- Yaga exists before Punyam, Punyam exists before Svarga Prapti, rule followed.
- Immediate precedent condition is fulfilled by intermediary factor called Punyam.

- **Samskara alone Adhyasa Karanam.**
- Punyam + Papam = Apoorvam, Adrishtam.

तथा हि शुभाशुभकर्माण्यपि न स्वतः कालान्तरभाविस्वर्गनरकादिप्राप्तिहेतवो भवन्ति, क्षणिकत्वात्। किन्तु तानि कर्माणि स्वनाशोत्तरक्षणे धर्माधर्माख्यापूर्वरूपसंस्कारमुत्पादयन्ति। तौ च धर्माधर्मावन्तःकरणमाश्रित्य तिष्ठतः। तेन धर्माधर्मादिना कार्याव्यवहितपूर्वकालवर्तिना स्वर्गनरकादिफलं कालान्तरे सिद्ध्यति। ततो धर्माधर्मादि नश्यति। एतदभिप्रायेणैव शास्त्रे शुभाशुभकर्माण्यपूर्वद्वारा फलहेतवो, न साक्षादित्युच्यते। धर्माधर्मयोरेव अपूर्वः अदृष्टम्, पुण्यापुण्ये इत्यादिशब्दा वाचकाः।

- Good and bad actions themselves do not directly produce Svarga and Naraka.
- They are later events, Karma produces Apoorva Samskara.
- Adrishtam, Apoorvam, Samskara, Punya Papam are Synonymous.
- Good actions instantaneously generate and recorded, not Pratyaksham, can't see, Adrishtavatu, only Anumana Vishaya.
- What is locus of Punyam Papam?
- Where do they exist?
- In Suskhma Shariram.

- Lasts till experiences of Sukham – Dukham are produced.
- Have to pay price.
- If not paid price, remains in Sukshma Shariram.
- Atom Bomb can't destroy Punya Papam.
- Several Brahmas come and go, Pralayams come and go.
- In Pralayam, Sukshma Shariram resolves into Karana Shariram.
- Punya Papams die only after producing its result.
- Continues till Svarga, Naraka Phalam attained.
- Svarga attained by Punya Papam result of Dharma – Adharma Karma.
- Enjoying nice life, Punyam of previous Janma.
- Punyam gives enjoyment available now.
- Current Punya – Papam gives Joy – sorrow in next Janma.
- Karma gone after producing Punya Papam.
- Mishram also.
- Keeping this in mind author says good and bad actions indirectly cause Svarga – Naraka, through Medium of Punya – Papam, Apporva Dvara.

<b>Karma</b>	Grand Parent
<b>Punya – Papam</b>	Parent
<b>Sukham – Dukham</b>	Child

## Revision (72) :

- Topic 88
- 5 Conditions required for Adhyasa.
- Samskara – 1<sup>st</sup> condition.
- Impressions out of previous experiences.
- Previous experience = Anubhava = Jnanam.
- Samskara is born out of previous Anubhava, hence it is cause of superimposition.

## Nishchaladasa :

- Previous experience may be real, Mithya, Magic show, picture in book.
- It can lead to another Adhyasa.
- Satya or Mithya Anubhava can produce Samskara.
- Samskara alone should be taken as condition not Anubhava also because Samskara alone exists immediately preceding Adhyasa.
- Anubhava need not exist immediately before.
- Anubhava is Purva Janma, need not be listed as Karanam or Samagree.
- **Tarqa Shastra Rule :**  
Karya Avahita Purva Jnanam eva Karanam Bavati.
- In keeping with Neiyayika Samskara is Karanam, not Anubhava.

- In support of this conclusion, Nishchaladasa has taken Purva Mimamsa rule.
- When Karma of present Janma produces Svarga of next Janma, Veidika Karma and Svarga can't be logically taken as cause and effect.
- No immediate precedence of Karma w.r.t. heaven.

### **Purva Mimamsa theory :**

- Karma does not produce Svarga.
- Karma produces Punyam, Punyam produces Svarga.
- Punya remains in Sukshma Shariram of Jiva and has cause – effect relationship with Svarga.
- Punya remains for several Srishtis, in Pralaya, Sukshma Shariram dissolves, remains in Karana Shariram in Avyakta Rupam.
- Therefore Punyam can last for several Janmas, Srishtis, lasts still Phalam is produced.
- Between Punyam and Svarga, no gap, has Karya – Karana Sambandha.
- Punyam = Karya Avyakshana Purva Vritti.
- Pleasure and pain in this Janma not caused by Purva Janma Karma but Adhrishta Punya – Papam.
- Present Punya – Papam have given us Sukham, Dukham.

Karma	Punyam – Papam
<ul style="list-style-type: none"> <li>- Visible</li> <li>- Good – Bad actions</li> <li>- Dharma – Adharma</li> </ul>	<ul style="list-style-type: none"> <li>- Invisible product</li> <li>- Adrishtam</li> <li>- Invisible product of Veidika Karma not Laukika Karma.</li> </ul>

- Laukika Karma – eye donation, good but Vedas do not comment on them.
- Kannappan gave eyes while living.
- Body offered to Agni must be Poornam not mutilated body.
- Shastra does not say Punyam – Papam in Laukika Karma.
- Coffee – Punyam / Papam – no comment.

• **Punyam – Papam w.r.t. Shastra karma only.**

केचन धर्माधर्महेतुभूतशुभाशुभकर्माण्यपि धर्माधर्मशब्देन वदन्ति, कार्यकारणयोरभेदात्। लोकोऽपि शुभकर्मकारिणं 'अयं धर्मं चरति महात्मा' इति, अशुभकर्मकारिणं 'अयमधर्मं चरति दुष्टः' इति चाचष्टे। वस्तुतस्तु, शुभाशुभकर्मणोर्न साक्षाद्धर्माधर्मशब्दवाच्यत्वमुचितम्। अपि तु शुभाशुभकर्मणी धर्माधर्मौ जनयतः, तस्माच्छुभाशुभकर्मणोर्धर्माधर्मत्वप्रसिद्धिः। 'आयुर्वै धृतम्' इत्यायुर्वर्धकधृते आयुःशब्दः शास्त्रेण यथा प्रयुज्यते, तद्वत्। तस्मादव्यवहितपूर्वकाले हेतुना भाव्यमेव।

## Conclusion – Purvamimamsa topic :

Karma	Dharma
<ul style="list-style-type: none"><li>- Cause</li><li>- Visible</li><li>- Drishtam</li></ul>	<ul style="list-style-type: none"><li>- Effect</li><li>- Invisible</li><li>- Adhrishtam</li></ul>

- They are different but people use them synonymously, loosely use Dharma for Karma and Karma for Dharma.

### Example :

- He is doing Dharma, actually Karma.
- Ayam Atma Dharmam Charati.
- All do Karma which generates Dharma.
- Ayam Dushtaha Papam Charati.
- Strictly, can't use interchangeably.

### Example :

- Ayur Vai Dritham.
- Ayurveda – Upa Veda says Ghee is good for health, therefore add Ghee during meals.
- Alopathy – Ghee gives cholesterol, thickening of Arteries, shortens life.

Ayu Longevity, Karyam effect, long life	Dritham = Ghee Karanam, Cause
--	----------------------------------

- Karya – Karana Sambandha is there but Shastra uses synonymously.

<b>Ghee</b>	<b>Long life</b>
Vachyarthā	Lakshyarthā

<b>Karma</b>	<b>Dharma – Punya Papam</b>
Vachyarthā	Lakshyarthā

- Purva Pakshi – topic over.
- Nishchaladasa comes to main topic.
- Samskara alone Adhyasa Karanam.
- Immediately precedent Kaaranam must exist.



## Topic 89 : (८९)संस्कारस्यैव सर्वत्राध्यासहेतुत्वम्

(८९) संस्कारस्यैव सर्वत्राध्यासहेतुत्वम्-रज्ज्वादौ जायमानसर्पाध्यध्यासं प्रति नियमेनाव्यवहितपूर्वकाले सर्पादिज्ञानं नास्ति, तस्मात्सर्पादिज्ञानं न रज्जुसर्पाध्यध्यासहेतुः, किन्तु सर्पाध्यनुभवजन्यसंस्कार एव नियमेन सर्पाध्यध्यासहेतुरिति पर्यवस्यति। एवमेव शुक्तिरजताध्यध्यासं प्रत्यपि रजताध्यनुभवजन्यसंस्कार एव हेतुः सर्वत्र हि तत्तदनुभवाहितसंस्कार एवाध्यासत्वावच्छिन्नं प्रति नियमेन कारणं भवति।

### Consolidation :

- In all cases of superimposition, or Adhyasa, Samskara, mental impression is 1<sup>st</sup> Adhyasa Hetu.

### Reason :

- Samskara alone receives Adhyasa immediately.
- Purva Anubhava does not immediately precede Adhyasa.
- Therefore Anubhava not cause of Adhyasa.

- Samskara = Adhyasta Hetuhu.
- This is Upasamhara, repeatition of Upakrama.
- Same in Rope – Snake, Shell silver superimposition.
- In all cases of Adhyasa, Samskara born out of relevant experience alone Adhyastva Avachinnam – Samanyam.
- Samskara in general is Adhyasa Karanam.
- 1<sup>st</sup> condition – Analysis of Purva Pakshi over.
- 4 Conditions more and also analyse.
- Can Karma give Moksha?

(९०) सजातीयवस्तुज्ञानजन्यसंस्कारा एवाध्यासहेतुः -  
वस्तु ज्ञानं संस्कारहेतुः। शुभाशुभकर्मजन्यधर्माधर्माख्यापूर्वो  
यथान्तःकरणे सूक्ष्मरूपेण वर्तते, तथा  
तत्तद्वस्तुज्ञानजन्यसंस्कारोप्यन्तःकरणे एव वर्तते। यस्य हि पूर्वानुभवः  
सर्पविषयो नाभूत, तस्यान्यवस्तुज्ञानजन्यसंस्कारे सत्यपि रज्जौ  
सर्पाध्यासो न जायेतैव। यस्य वस्तुनोऽध्यासो भवति  
तत्सजातीयवस्वनुभवाहितसंस्कारोऽध्यासहेतुः, न तु  
विजातीयवस्वनुभवाहितसंस्कारः। सर्पस्य सर्प एव सजातीयो  
नान्यः। यस्य पुनः सर्पविषयकज्ञानमेव नाभूतस्य  
सत्यप्यन्यविषयकज्ञाने, सजातीयवस्तुज्ञानजन्यसंस्काराभावान्न रज्जौ  
सर्पाध्यासो जायेत। संस्कारो हि नाम सूक्ष्मावस्थैव।  
एवञ्चाध्यासात्पूर्वभाविसजातीयवस्तुज्ञानजन्यसंस्कार एवाध्यासहेतुः  
'सत्यवस्तुज्ञानजन्यसंस्कार एवाध्यासहेतुर्न मिथ्यावस्तुज्ञानजन्यसंस्कारः'  
इति परोक्तनियमस्यापवादः प्रागैन्द्रजालिकाम्रवृक्षदृष्टान्तेनोक्तः।  
तस्मान्मिथ्यार्थानुभवजन्यसंस्कारोऽप्यध्यासहेतुः, न प्रमाहित संस्कार  
एवेति नियमः।

- Samskara = Cause of Adhyasa.
- Samskara must be relevant.

- Relevant Pramana produces relevant Jnanam.
- Sarpa Adhyasa requires Sarpa Samskara and Sarpa Anubhava.
- Atma Jnanam gives Moksha not any other Jnanam.
- Sajatiya Samskara, Relevant Samskara required.

## Topic 90 :

- Relevant Anubava and Samskara is required.
- Vastu Jnanam – Samskara Hetu.
- Previous experience is cause of Samskara.

- **Every experience produces an impression which remains in subconscious Sukshma Sharira mind called Chitta, like talk recorded in a CD.**

- **Nischaladasa remains Purva Mimamsa point :**

Just as Punyam and point are there, Samskaras also in subtle form.

- If particular, relevant Samskara is not there, Adhyasa will not happen.
- In earthquake one escapes because Punyam saves him, Adrishtam.
- If no Sarpa Samskara, no Sarpa Adhyasa.
- Purva Anubhava and Sajatiya Vastu Samskara required, not Vijatiya Vastu Samskara, non-relevant Samskara useless.
- Relevant Samskara of CD required, Vichara Sagara not Mandukya Upanishad.
- Samskara is experience in dormant condition.

- **Purva Pakshi and Siddantin accept :**

Adhyasa requires Samskara and Purva Anubhava.

Purva Pakshi	Siddantin
- Purva Anubhava must be real	- Can be Tv or magic show snake. - Amra Vriksha of magical show ok.

- Adhyasa can be generated by previous Mithya Anatma, don't require real Anatma for superimposition of false Anatma.

### **Purva Mimamsa :**

- Karma produces invisible Punya Papam, remains in Sukshma Shariram of Jiva and Samskara produces Svarga, Naraka.
- Ishvara nonexistent, accepts Veda, rituals, Svarga, does not accept Ishvara.

- **Purva Mimamsaka is Astika – Nastika, w.r.t. Ishvara, Nastika.**

- Karma has in built capacity to produce Sarpa.
- Law of Karma produces result, no requirement of Ishvara.
- **We accept Ishvara has mind called Maya.**
- **Our Karmas are noted in Ishvaras Maya.**
- Ishvaras Maya produces Samskara.

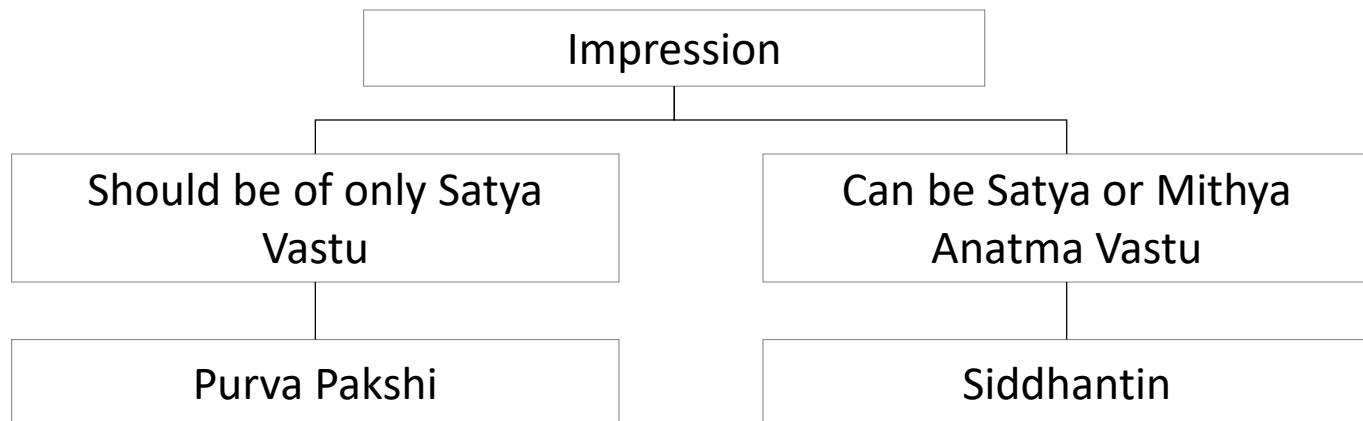
- Ishvara remembers through his Maya and gives results, Apoorvam.
- We don't invent Apoorvam.
- Ishvara gives results at appropriate time.

## Revision 72 :

- **1<sup>st</sup> condition for superimposition :**

Purva Anubhava Janya Samskara has been discussed.

- Impression required to project something.
- Without Samskara or Vasana, projection not possible.



## Topic 91 :

(९१) स च संस्कारो बन्धाध्यासेऽपि घटते-  
अहङ्कारादिनिखिलानात्मवस्तुजातं तज्ज्ञानञ्च बन्ध इत्युच्यते।  
इदञ्च प्रत्यगात्मविलक्षणं बन्धरूपमनात्मवस्तुजातं,  
रज्जुसर्पस्वप्नेन्द्रजालादिवत् यदा प्रतीयते तदैवास्ति;  
अप्रतीतिदशायां तस्य सत्ता नास्त्येवेति वेदान्तसिद्धान्तः।

- Drishti – Srishti Vada.
- Elaborately discussed in Chapter 4 and in Brhma Sutra – Adhyasa bhashyam.
- **General principles of Vedanta :**  
Shankaracharya used these principles while writing commentary on Prasthan Trayam.
- No Moksha without understanding these principles.

### I) Brahma Jnana Valli – Mala : Nididhyasanam work

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।  
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥२०॥

brahma satyam jaganmithya jivo brahmaiva naparah I  
anena vedyam sacchastram iti vedantadindimah II 20 II

Brahman is real, the universe is mithya (it cannot be categorized as either real or unreal). The jiva is Brahman itself and not different. This should be understood as the correct SAstra. This is proclaimed by Vedanta. [Verse 20]

## II) Jiva – Jagat – Ishvara

- Reduced to two, Brahman and Jagat (Jiva – Ishvara = Brahman).

## III) I, Jiva is none other than Brahman, Satyam.

- Entire world experienced by me is Mithya.

Aham	Jagat
- Atma, Drk, Chaitanyam Satyam	- Anatma, Drishyam, Jadam, Mithya.

- This has to be known clearly for Moksha.

## IV) I am not body, mind.

- Body – mind included in Anatma – Jagat, Mithya.

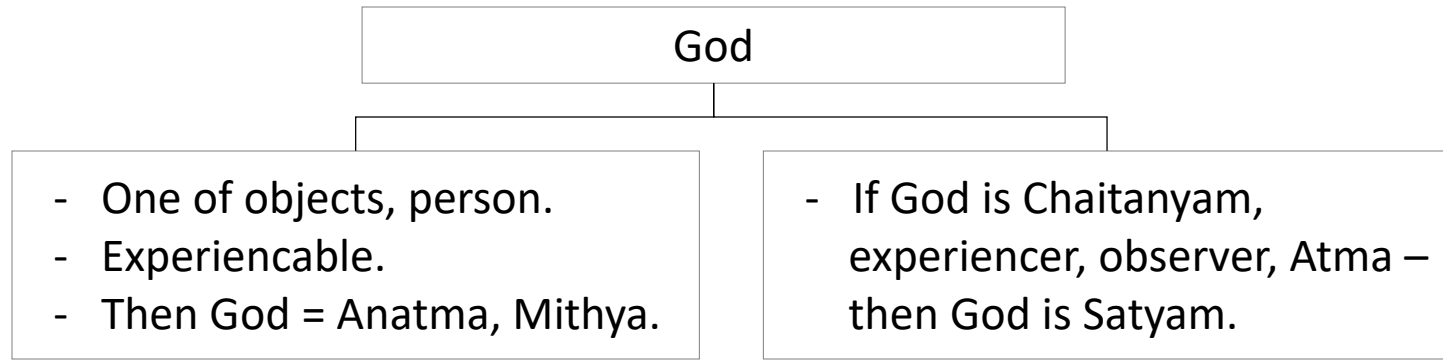
## V) I am consciousness principle, remember 5 points, not part...

- **I am Satyam everything Mithya, Prapancha is Mithya.**

## VI) What about God?

- Don't answer.
- Ask what is your definition of God?





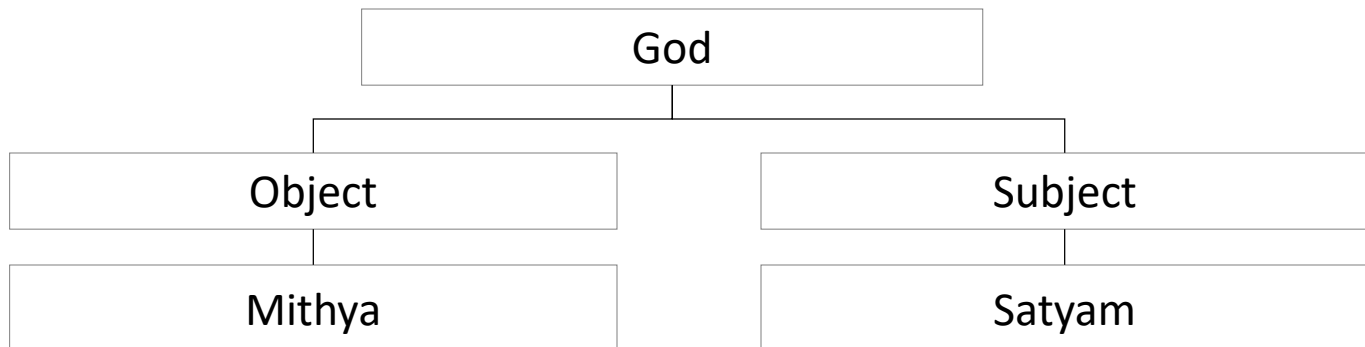
Gita :

अहमात्मा गुडाकेश  
सर्वभूताशयस्थितः ।  
अहमादिश्च मध्यं च  
भूतानामन्त एव च ॥ १०-२० ॥

**aham ātmā guḍākēśa  
sarvabhūtāśayasthitaḥ |  
aham ādiśca madhyaṃ ca  
bhūtānām anta ēva ca || 10-20 ||**

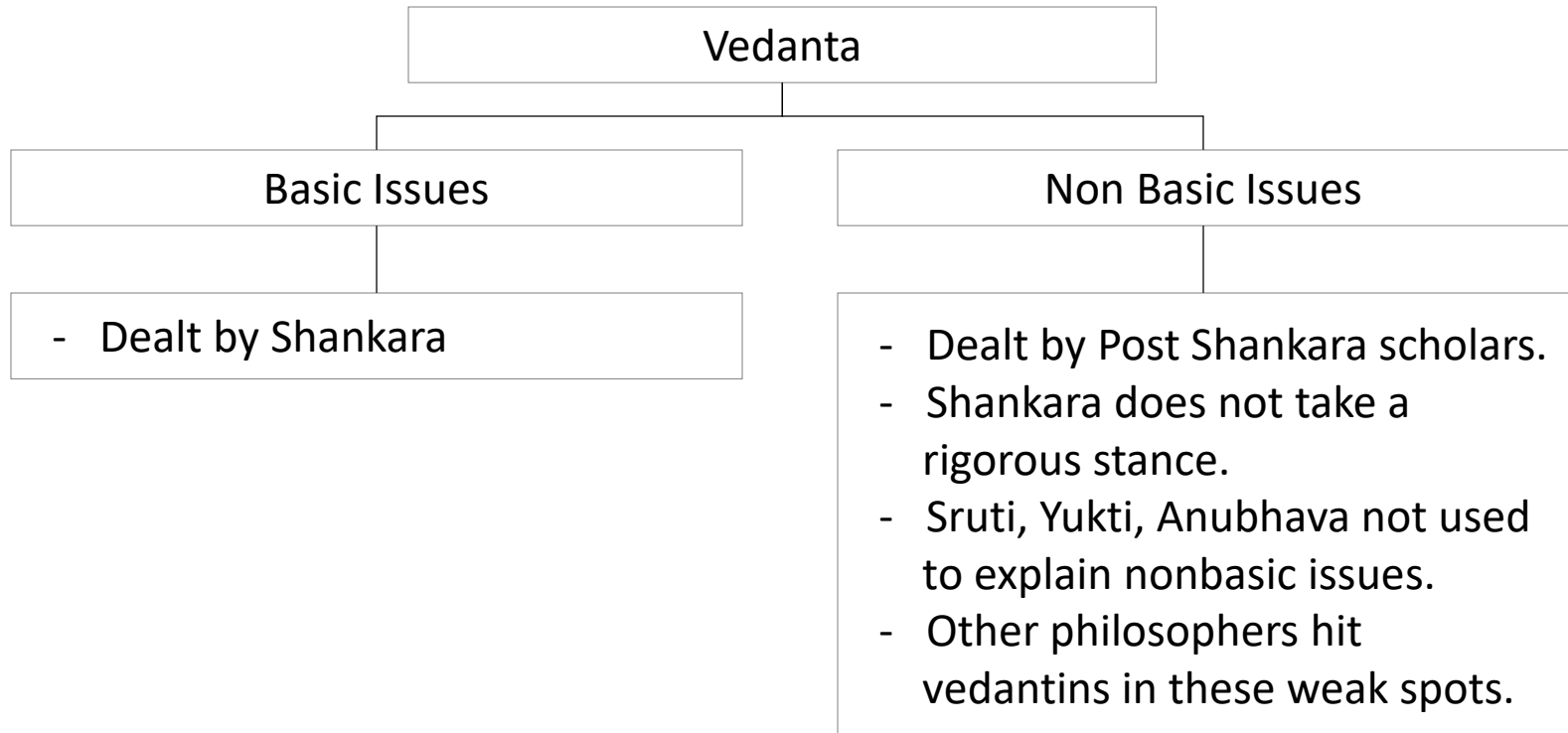
I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- God can come in Satyam or Mithya category.



- In all Prasthanas Trayam and Bhashyam, try to understand, I, Chaitanyam am Satyam, everything else is Mithya.
- This knowledge gives Moksha.

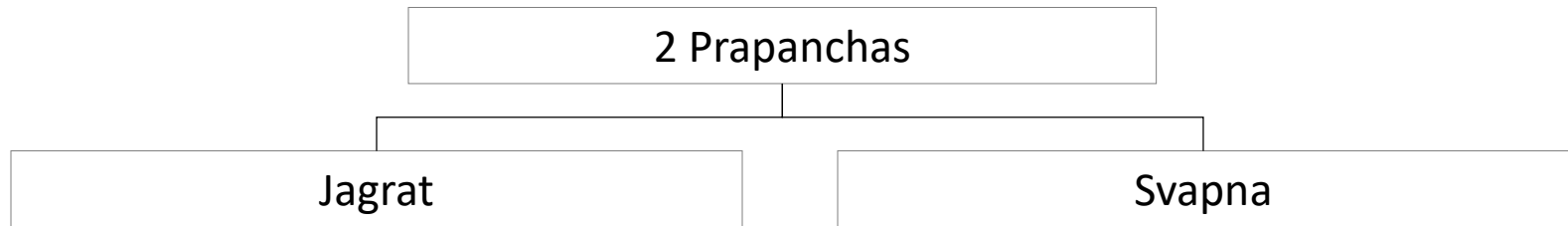
VIII)



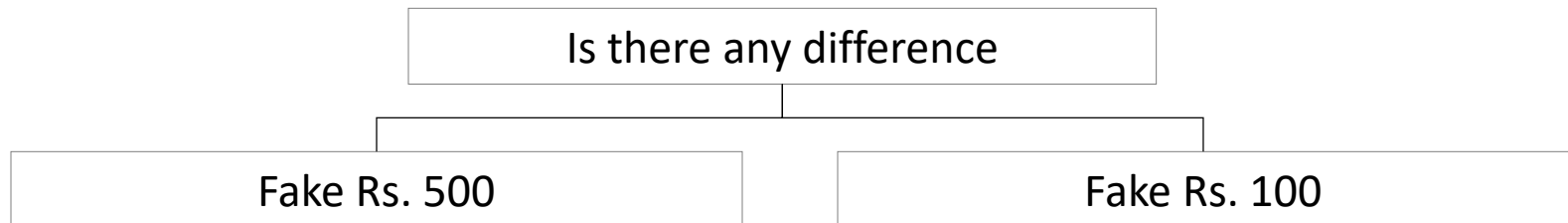
- Vedantins defend criticisms by developing Prakriyas, Methodology.

## IX) Shankara Established :

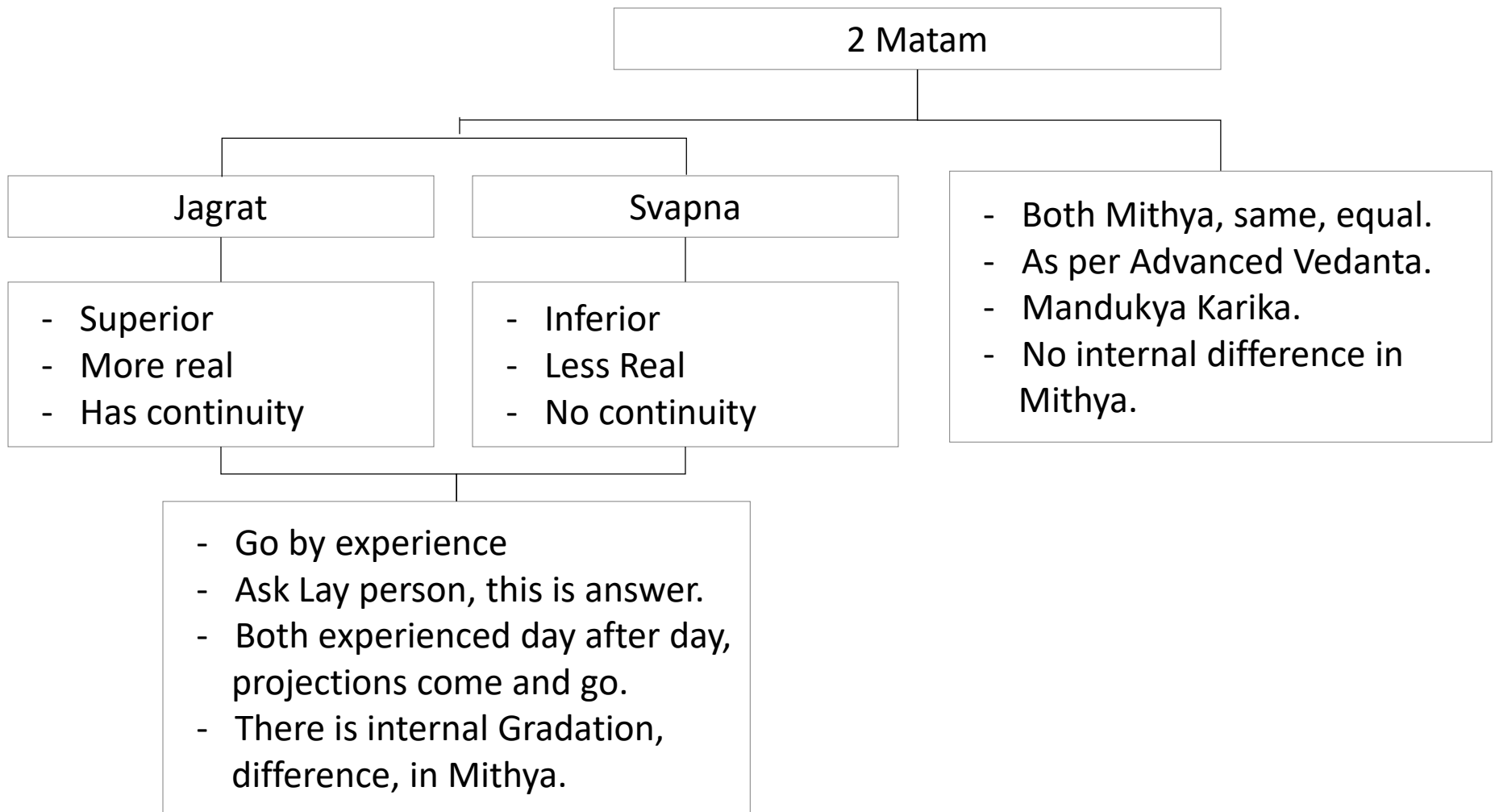
Aham	Prapancha, Jagat
Satyam	Anatma, Mithya



- Both Mithya
- Are they equally Mithya or differently Mithya.
- Debate regarding relative Mithyatvam between Jagrat and Svapna.
- Is Jagrat superior and Svapna inferior Mithya or both are equal.



- Which is inferior, superior or both equal?
- Which is more valuable?

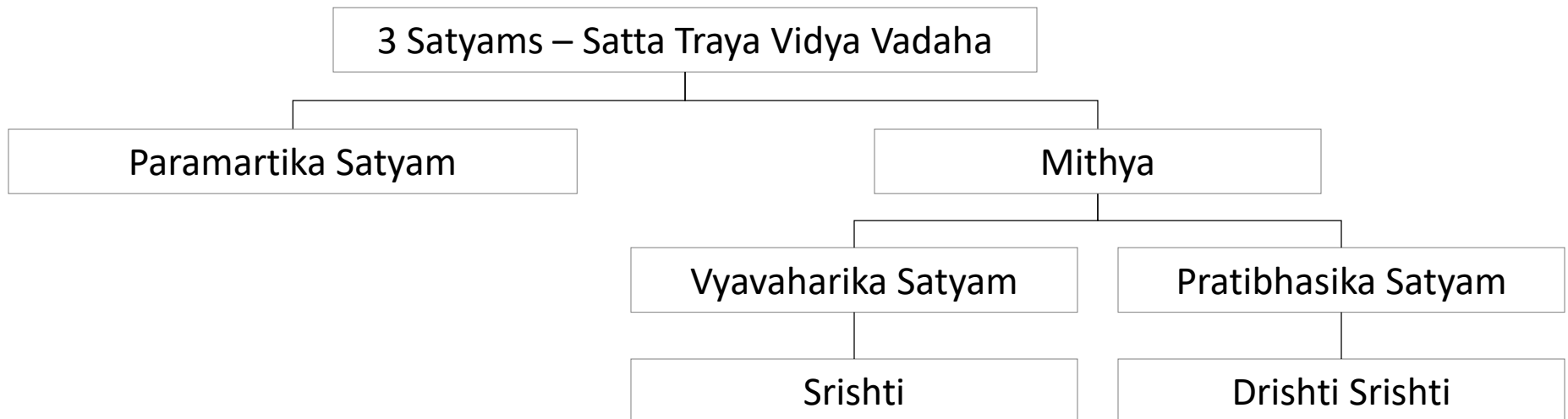


Jagrat	Svapna
- Vyavaharika Satya Rupa Mithya	- Pratibhasika Satya Rupa Mithya

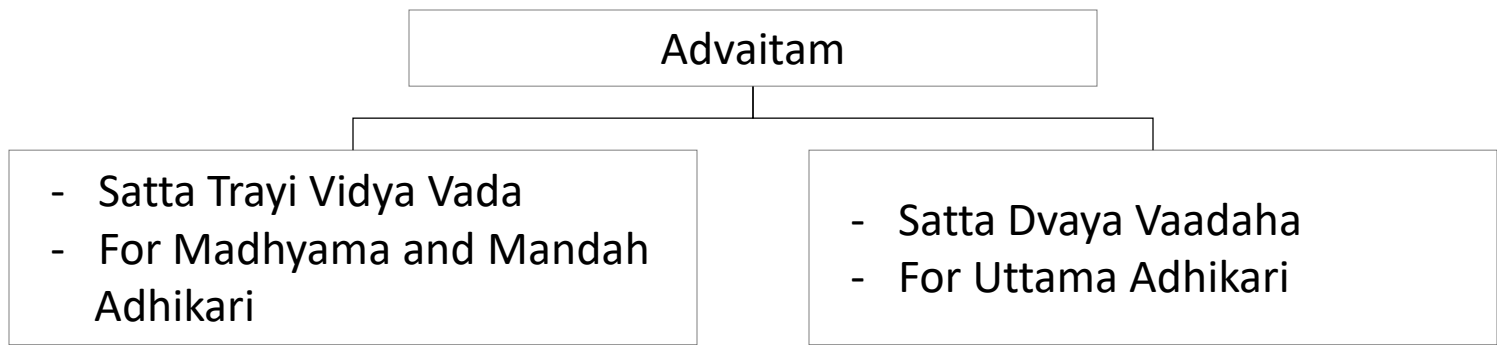
- There is internal gradation in Mithya is popular view.

Jagrat	Svapna
<ul style="list-style-type: none"> <li>- I see because it exists.</li> <li>- Srishti – Drishti Vada</li> <li>- Should not say : It exists because I see.</li> <li>- Vyavaharika Satyam.</li> </ul>	<ul style="list-style-type: none"> <li>- Drishti Srishti, it exists because I see and only because I see.</li> <li>- If I don't see Svapna Prapancha, it does not exist.</li> <li>- I see therefore it exists.</li> <li>- Pratibhasika Satyam.</li> </ul>

- This is internal difference between Mithya itself.
- This is a popular Advaita Vedanta :



- In all classes till now, above methodology used.



- Both accept – “Brahma Satyam, Jagan Mithya.

Popular Vedanta	Advanced Vedanta
<ul style="list-style-type: none"> <li>- Mithya has internal division</li> <li>- Srishta – Drishti and Drista Srishti.</li> <li>- Compromised Advaitam</li> </ul>	<ul style="list-style-type: none"> <li>- In Mithya, you can't logically establish internal difference.</li> <li>- Jagrat, Svapna Prapancha are equal Mithya.</li> <li>- No Gradation.</li> <li>- Rarely talked</li> <li>- Difficult to swallow.</li> <li>- Student may not come to next class.</li> <li>- Jagrat and Svapna both Pratibhasika Satyam.</li> <li>- Real Advaitam.</li> </ul>

## **Satta Dvaya Vidya Vedanta :**

- Does not accept Vyavaharika Satyam.
- Swapna and Jagrat both Drishti – Srishti.
- Only 2 Satyams, Paramartikam and Pratibhasika Satyam.
- Don't take a stand between – 2 Advaita Satta's – Trayam and Dvayam.
- Moksha possible in either Vada.
- **What is common :**
  - Aham Satyam, Jagan Mithya.
- In both Satta Trayam and Dvayam, liberation Guaranteed.
- If intellectually active, then we can enter into study of Satta Trayam and Dvayam.
- Only Nischala Dasa discusses this, not found in Shankaras Prasthanana Traya Bashyams.
- Shankara does not take a rigid stand for Trayam or Dvayam.
- Shankara takes support of both of them.

## **Drishti – Srishti Vada :**

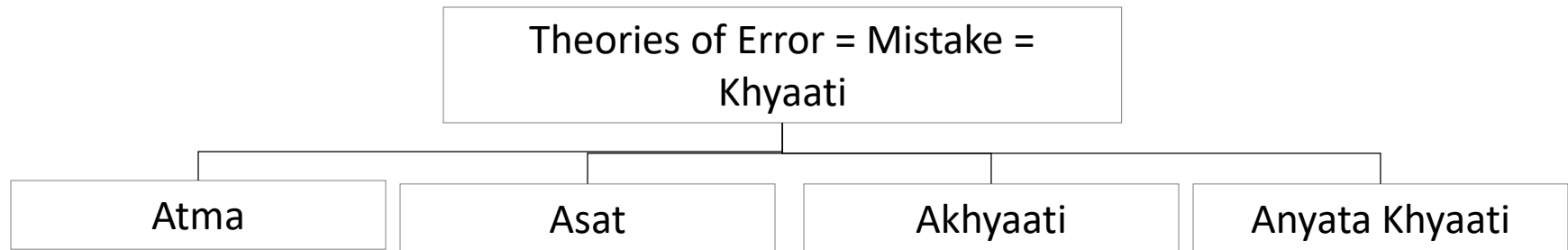
- Similar to modern quantum physics, valid theory, scientifically proven can't be used for worldly transaction, empirical transactions.
- Use Newtonian physics for Vyavahara.
- Both Newtonian, quantum physics correct.

- Newtonian physics – old philosophy, valid for empirical world.
- Read “The Grand Design” by Stephen Hawking, latest theory of cosmology.
- Very similar to Nishchala Dasa Satta Dvaya Vada.
- Purely intellectual exercise.
- Whether you understand or not, you are liberated, your nature!
- Aham Satyam, Jagan Mithya.
- Mithya 2 or one, does not matter.
- How to make division between Mithya Adhyasa? Basis? Background?
- Any Mithya = Superimposition caused by ignorance.
- Shell Silver, Shukti Agyana Janya Adhyasa.
- Rope Snake – Rope Agyana Janya Adhyasa.
- Dream Mithya – Superimposition caused by ignorance of waker “I”, ignorance of myself as waker.
- Waker “I” – superimposition caused by ignorance of “Atma I”.
- Mithya = Agyana Janya Adhyasa mistaking one thing as another.
- Mistake that happens in our daily experience, nothing unique in Advaitam.
- Adhyasa = Name of any mistake caused by ignorance which is locally available, everyday Phenomena.

- **Mithya = Adhyasa = Superimposition.**



- All philosophies Analyse Adhyasa because it is common experience.
- Phenomenon of error, mistake = Mithya, also called as Khyaati Vada.
- Explanation of error not Jiva, Jagat, Ishvara.
- Theory of mistake.
- All theories of mistakes are errors.



### **Advaitin :**

- Refutes Khyati Vada.

### **Shankara :**

- Did not refute them.
- Only says – “Accept mistake that you are Jiva”.
- Post Shankara – Analyses this deeply.
- **Advaitins theory of error called :**

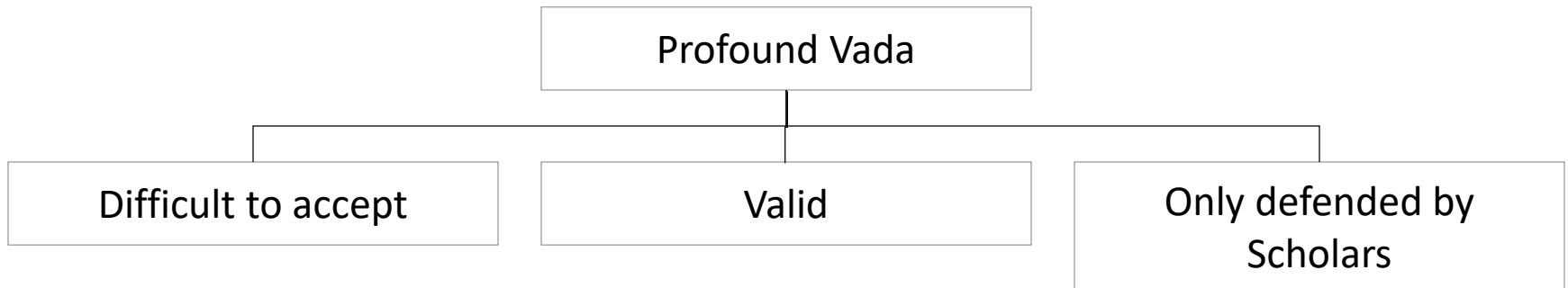
Anirvachania Khyaati Vada, mistake is that which can't be categorized as existent or nonexistent.

- **Any mistake – Sat – Asat Anirvachaniyam state, which is intermediary.**
- Neither existent nor non-existent but seemingly existent, apparently existent, Anirvachaniyam to establish Drishti – Srishti Vada.

**Revision (73) :**

**Topic 91 :**

- Drishti – Srishti Vada – briefly dealt in 2<sup>nd</sup> Chapter, Elaboration in 6<sup>th</sup> Chapter.
- Nishchaladasa – favours Drishti – Srishti Vada.



- Called prouda Vada, gives opportunity to reveal scholarship.
- Sva Vidyamata Prakatana Vada.
- Theory revealing Authors scholarship.
- Being valid, can't refute, like quantum theory.
- Difficult to accept because it goes against empherical experience, but valid.
- **Prauda Veda – Valid, but most of the conclusions go against empherical experiences, hence difficult to swallow.**

- If we don't accept Drishti – Srishti Vada it wont affect our Moksha.
- Brahma Satyam, Jagan Mithya...

### Brahma Jnana Valli Mala :

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।  
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥२०॥

brahma satyam jaganmithya jivo brahmaiva naparah I  
anena vedyam sacchastram iti vedantadindimah II 20 II

Brahman is real, the universe is mithya (it cannot be categorized as either real or unreal). The jiva is Brahman itself and not different. This should be understood as the correct SAstra. This is proclaimed by Vedanta. [Verse 20]

- Swami Dayananda Saraswati does not encourage Drishti Srishti Vada.
- Nishchala Dasa favours Drishti – Srishti Vada.

### • Main Conclusion of Drishti – Srishti Vada :

**Jagrat Prapancha is also Pratibhasika Satyam like Swapna Prapancha, can't differentiate.**

### Normal Convention :

Swapna	Jagrat
<ul style="list-style-type: none"> <li>- Mental projection</li> <li>- Not Independent.</li> </ul>	<ul style="list-style-type: none"> <li>- Exists independently.</li> <li>- Not mental projection.</li> </ul>

- **In Drishti Srishti Vada, both Jagrat and Svapna Prapancha including mind is projection of Moola Avidya or Karana Shariram.**

- Both being projection of Moola Avidya, you can't make any difference between Jagrat and Svapna Prapancha.
- This is contention of Drishti – Srishti Vada.

**It has to be arrived in few steps :**

I. Jagrat and Svapna are both Mithya.

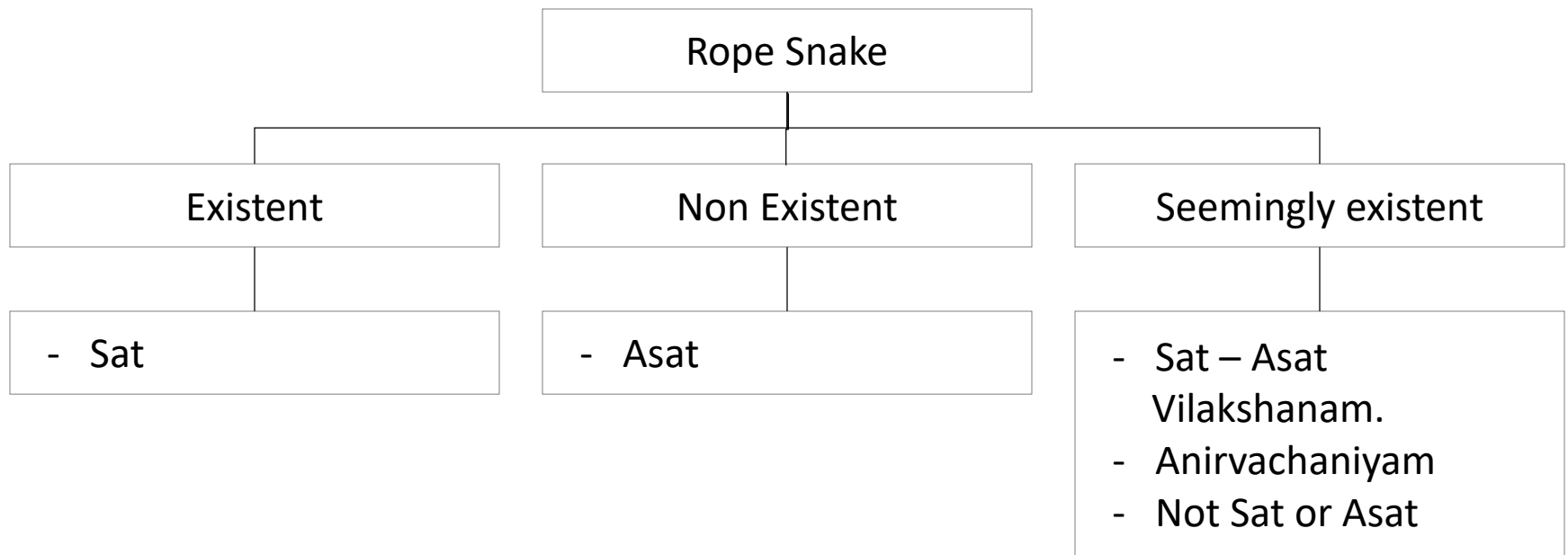
- Therefore, entire Prapancha is Adhyasa.
- Whatever is Mithya, is Adhyasa.
- Land from Mithya to Adhyasa.

II. Adhyasa, erroneous perception, is explained by Khyati Vada.

- Advaitam explains it as Anirvachaniya Khyati Adhyasa, erroneous perception.
- 2 points in Anirvachaniyam.

**III) Rope Snake Adhyasa :**

- Khyati = Experience, perception what is status of Rope Snake?



### Why Rope Snake not Sat?

- One enquiry Rope Snake disappears.
- If you throw light, it disappears.
- Sat Chet Na Badayata.
- Sat can't be negated if it exists.

### Why Rope Snake not Asat?

- Nonexistent can't be experienced, can't generate fear.
- What is nonexistent, is itself not there.
- Can't categorise Rope snake as Asat.
- Asat Chet Na Prayeta.

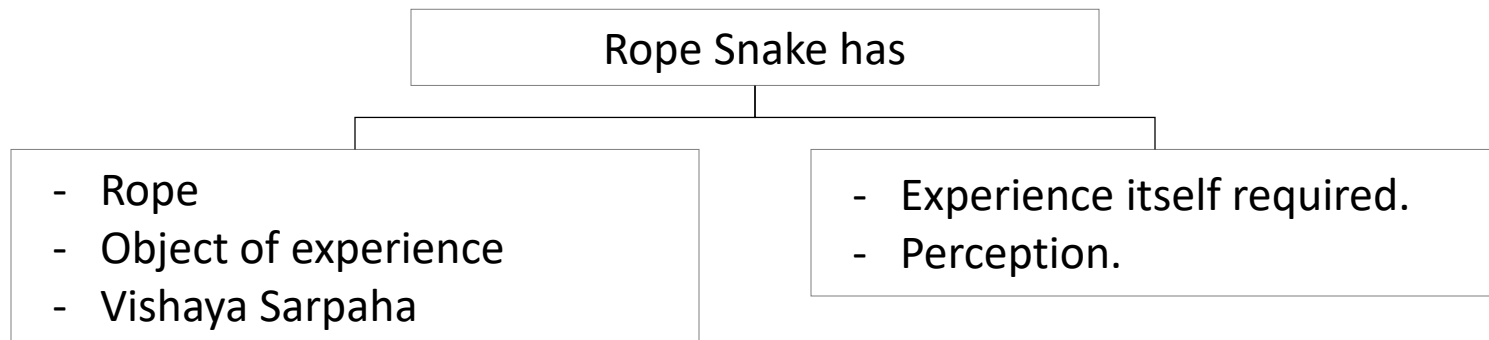
## Famous Sloka of Advaitam :

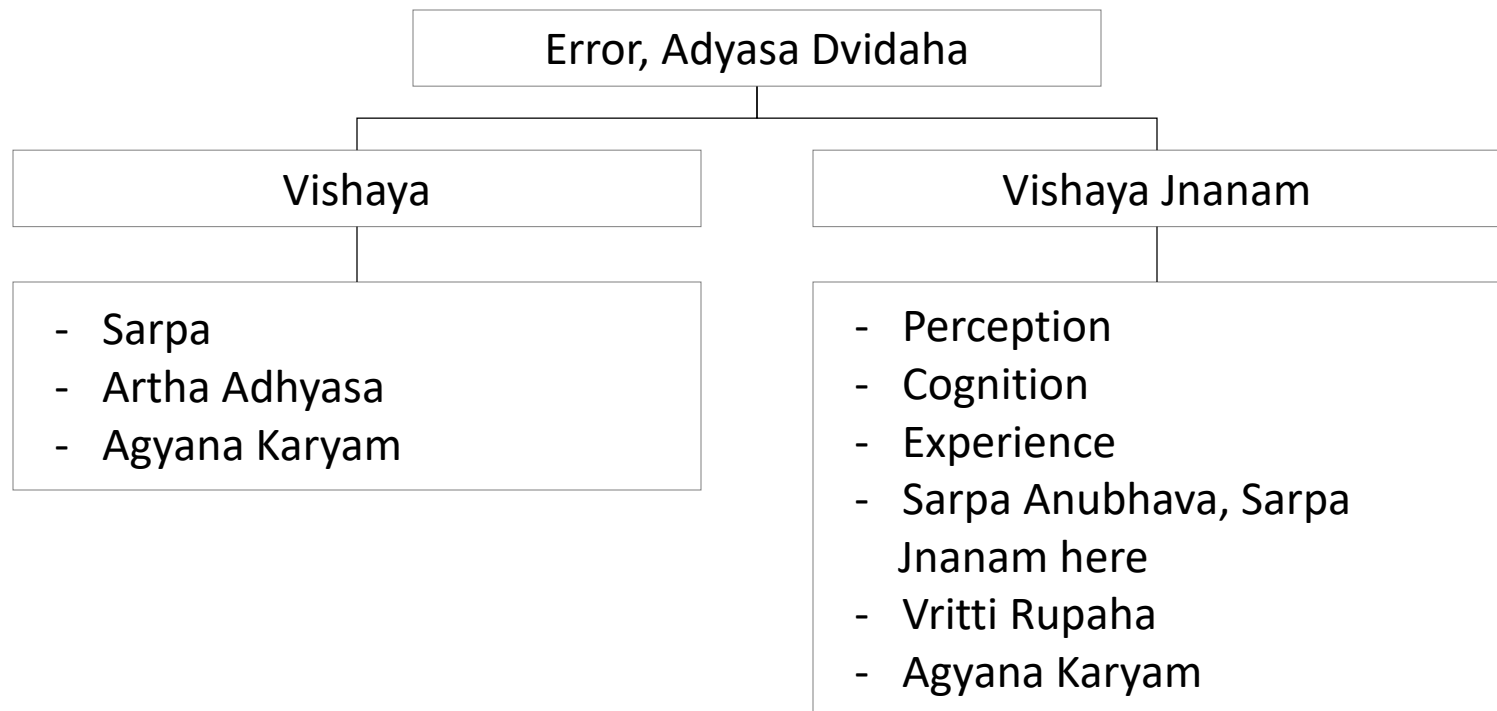
- **Sat Chen Na Badyeta.**

**Asat Chen Na Pratiyeta**

**Sat Asatbyam Anirvachaniyam.**

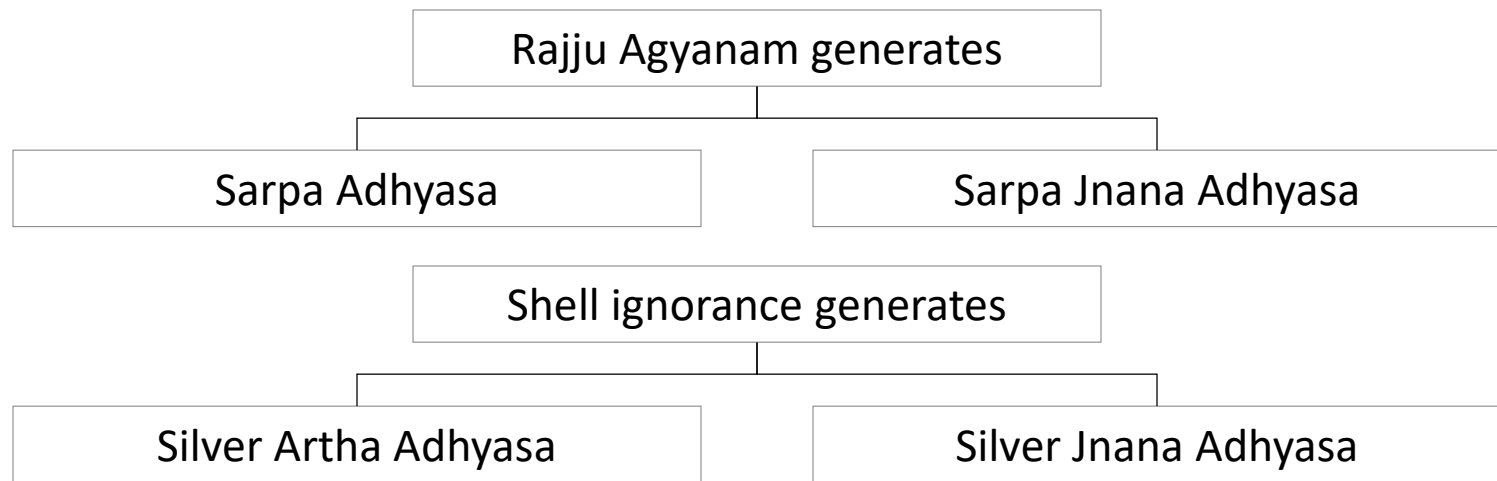
- Rope Snake is seemingly existent.
- Where do we experience?
- It is experienced on the Rope, has locus.
- Person says : there is a snake.
- It is not floating mental projection.
- Rope Snake has location in the Rope.
- Further hair splitting now.
- If one is experiencing Rope Snake, there should be 2 things.



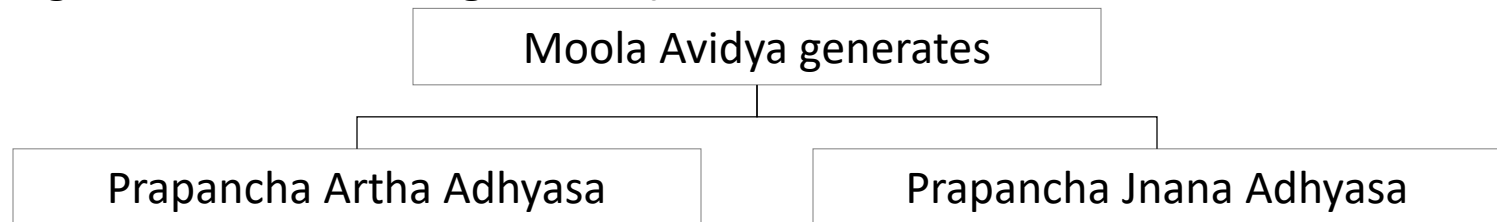


- Jnanam not knowledge but cognition, experience, perception.
- Both Vishaya and Vishaya cognition are Adhyasa, error, equal Adhyasa.
- Sarpa Adhyasa = Artha Adhyasa.
- Superimposition of object is Artha Adhyasa.
- Superimposition of experience is Jnana Adhyasa.
- Sarpa Anubhava = Jnana Adhyasa.
- Rajata Anubhava = Jnana Adhyasa.
- Rajata = Artha Adhyasa.

• **Both Artha and Jnana Adhyasas are generated by ignorance only.**



**Point 1 : (Page 44 footnote of Original Text)**



- **Any Adhyasa is Avidya Janyam Chet + Vidya Nashayam Chet.**

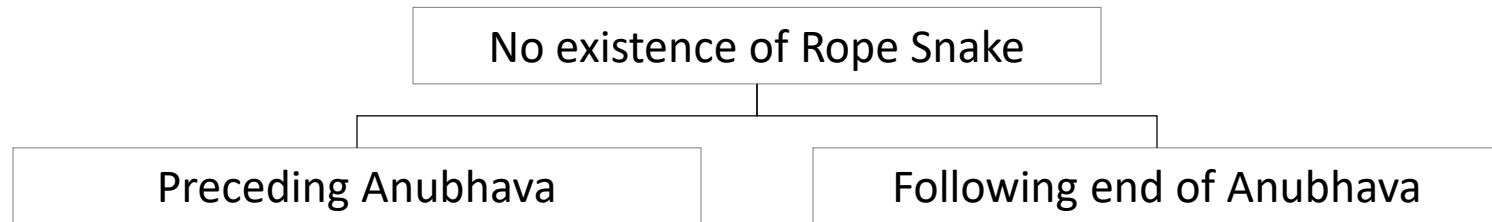
**Point 2 :**

- Important for Drishti Srishti Vad.
- **Artha and Jnana Adhyasa generated by Avidya are generated simultaneously only and disappear simultaneously.**
- They rise as a pair, nonseparable bosom friends.
- One does not exist without the other.



- Yatra Yatra Artha Adhyasa Tatra Tatra Jnana Adhyasa.
- **Artha Adhyasa can exist only when Jnana Adhyasa, experience exists and vice versa.**
- If we don't have experience, can't experience existence of Artha Adhyasa.
- **Independent existence of Artha Adhyasa can't be accepted in absence of Jnana Adhyasa.**
- Rope snake exists only when Rope Snake is experienced.
- **We should not say :**

Before I experienced Rope Snake, it was an egg and thereafter slowly growing.



- **Artha Adhyasa Svatantratvat Nasti, Adhyasat vat.**
- Same w.r.t. Swapna.
- **Swapna existence we accept only during Swapna Kala.**
- **Jagrat existence accepted only during Jagrat Kala, Svatantra Satta Nasti.**

**Example :**

- Suppose doing rescue operation in dream, 3 saved, 2 left out.
- On waking, can't be worried about balance 2 or go back to dream to save them.

- No Svantara Adhyasa without experience, Jnana Adhyasa.
- Svatantra Satta Artha Adhyasa Nasti.
- Rajati Nasti, Swapna Prapancha Nasti.
- **In all superimpositions, we do not give independent existence.**

- Why?
- Moola Avidya Janyatvat.
- Karana Sharira Janyatvat.

- **Jagrat Prapancha existence can be accepted only in Jagrat Avastayam, Jnana Adhyasa Kale.**
- **Should not Argue :**  
**Jagrat continues in other Avasthas.**

### **Big Leap Drishti Srishti Vada :**

- **Jagrat Prapancha continues to exist independently when other Avasthas are there can't be agreed.**
- Dream exists only during dream Avastha / Kala, not during Jagrat.
- Similarly Jagrat Prapancha only during Jagrat, Kala.
- In Sushupti, both Avasthas are not there.
- Sushupti Avasthabyam Ubayam Api Nasti.
- Swapna Prapancha, Swapna Avasthayam Asti.

- Jagrat Prapancha Jagrat Avasthayam Asti.

- **Don't talk about continuity of one and non continuity of other.**

- Don't make distinction.
- This is Drishti Srishti Vada.
- We cannot swallow, even though logical theory and valid.
- Both are Avidya Karyam.
- We see continuity of Jagrat Prapancha, last week class, this week class, same Singapore, students, Guru.
- We see independent existence of Jagrat Prapancha.
- This is our empirical experience.

- **Drishti Srishti Vada says that experience does not prove the reality, does not prove independent existence.**

- How will you validate that?
- Done in Chapter 6, logically explains and shows.
- Topic 91 – Only Sruti Pramana in support of Drishti – Srishti Vada.

### **Drishti Srishti Vada :**

- **Jagrat Prapancha exists only in Jagrat Avastha.**
- **Svapna Prapancha exists only in Svapna Avastha.**
- **In Sushupti Avastha, both resolved into Moola Avidya called Karana Shariram.**

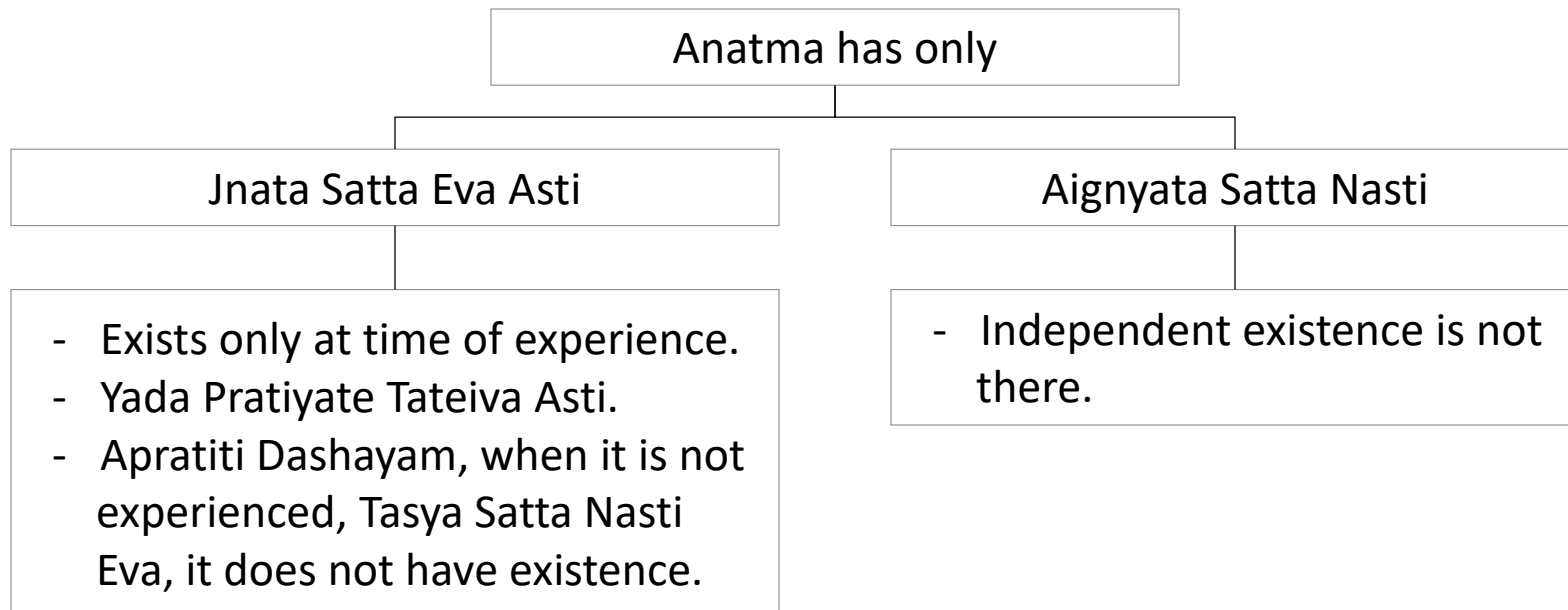
- **Moola Avidya projects both Jagrat and Svapna in the respective Avasthas.**
- Lecture 73 – Very important on Moola Avidya essence of Chapter 3 Naishkarmya Siddhi introduction on Moola Avidya elaborated here.

### Topic 91 :

(९१) स च संस्कारो बन्धाध्यासेऽपि घटते-  
 अहङ्कारादिनिखिलानात्मवस्तुजातं तज्ज्ञानञ्च बन्ध इत्युच्यते।  
 इदञ्च प्रत्यगात्मविलक्षणं बन्धरूपमनात्मवस्तुजातं,  
 रज्जुसर्पस्वप्नेन्द्रजालादिवत् यदा प्रतीयते तदैवास्ति;  
 अप्रतीतिदशायां तस्य सत्ता नास्त्येवेति वेदान्तसिद्धान्तः।

- Samskara required for Artha Adhyasa and Jnana Adhyasa, Jagrat Prapancha and Svapna Prapancha.
- It is available in both Avasthas Nishchaladasa will prove in Chapter 6.
- **Entire Anatma Prapancha beginning from Ahamkara, Vigyana Maya Kosha onwards including Jagrat and Svapna Prapancha is Vastu Jatam called Artha Adhyasa.**
- **Couple – Jnana and Artha Adhyasa together called Bandaha, Bondage, Samskara.**
- **This pair Artha + Jnana Adhyasa is Pratyag Atma Vilakshanam, different from Atma – Observer.**

Atma	Anatma
<ul style="list-style-type: none"> <li>- Observer</li> <li>- Vilakshanam</li> <li>- Ever exists</li> </ul>	<ul style="list-style-type: none"> <li>- Vigyana Maya Kosha (Ahamkara) to Jagrat + Svapna Prapancha.</li> <li>- Observed</li> <li>- Artha Adhyasa + Jnana Adhyasa Pair called Bandaha.</li> <li>- Vastu Jatam.</li> <li>- Like Rope Snake, Shell Silver, Magicians projection.</li> <li>- Exists only at time of experience.</li> </ul>



- Therefore, should not say Jagrat exists in Sushupti, even though on waking up, see same bed.
- Jnata Satta exists only at the time of experience, when it is not experienced, it does not have existence (Agnyata Satta Naasti).
- Svatantra Satta Nasti.
- This is the final conclusion of Drishti Srishti Vada.

अत एव “न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम्” , (मा.आ.५) “न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत्” (बृ. ४-३-२३) ‘स यदा तेजसाऽभिभूतो भवति अत्रैव देवः स्वप्नान् पश्यति” (प्र.४-६.) “एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते” (प्र. ४-७) “पृथिवीच पृथिवीमात्रा च” (प्र ४-८.) इत्यादि वेदान्तेषु सुषुप्तौ निखिलद्वैतदृश्यप्रपञ्चस्य निश्शेषाभावः प्रतिपादितः।

- 5 quotations to support Drushti Srishti Vada.
- **In the following Vedantic statements, during Sushupti, Nissessa Abava the total Absence of both Jagrat and Swapna Prapancha is there.**
- **It does not say Jagrat Prapancha continues.**
- Total nonexistence is mentioned, negates both Jagrat and Swapna Uniformally.

## I) Mandukya Upanishad : Chapter 1 Agama Prakaranam

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुप्तम् ।

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

Yatra supto na kascana kamam kamayate, na kascana svapnam pasyati, tat susuptam,

susupta-sthana ekibhutat prajnana-ghana eva-nandamayo hyananda-bhuk ceto-mukhah prajnah trtiyah padah ॥ 5 ॥

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two planes of consciousness – the dream and the waking. [Mantra 5]

- Svapna and Jagrat Prapancha are negated.
- Can't argue, Jagrat continues for others.
- Others you can talk only when you are awake.
- In your Sushupti – you can't talk of others also.

## II) Prasna Upanishad :

स यदा तेजसाऽभिभूतो भवति ।

अत्रैष देवः स्वप्नान्न पश्यति

अथ यदैतस्मिंश्चरीर एतत्सुखं भवति ॥ ६ ॥

Sa yadaa tejasaabhibhooto bhavati

atraisha devah svapnaan na pasyati

Atha tadaitasmin sareere etat sukham bhavati ॥ 6 ॥

When a mind is overpowered by light, that mind sees no dream. At that time bliss arises in body.

[Chapter IV – Verse 6]

- The Pragnya Sakshi Atma does not experience any Svapna or Jagrat.
- Everything resolves into Atma.

### III) Prasna Upanishad :

स यथा सोम्य वयांसि वसोवृक्षं सम्प्रतिष्ठन्ते ।  
एवं ह वै तत् सर्वं पर आत्मनि सम्प्रतिष्ठते ॥ ७ ॥

Sa yathaa somya, vayaamsi vaaso vriksham sampratishthante  
evam ha vai tat sarvam para atmani sampratishthate ॥ 7 ॥

Just as, O beloved, birds retire to a tree roost, so indeed do all these rest in the supreme Atman.  
[Chapter IV – Verse 7]

- During Sushupti, everything resolves into Atma.
- No Jagrat or Svapna Prapancha.
- **Sthula Prithvi, Sukshma Prithvi, Jalam, Agni resolve into Atma.**

### IV) Prasna Upanishad :

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च  
तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा  
च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च ग्राणं च  
घ्रातव्यं च रसश्च रसयितव्यं च त्वक् स्पर्शयितव्यं च  
वाक् वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं  
च पायुश्च विसर्जयितव्यं च यादौ च गन्तव्यं च मनश्च  
मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कर्तव्यं च  
चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च  
विद्यारयितव्यं च ॥ ८ ॥

Prithivee cha prithivee maatraa cha apascha-apomaatraa cha tejascha  
tejo maatra cha vaayuscha vaayu maatraa cha aakaasa-schaakaasa maatraa  
cha chakshucha drashtavyam cha srotavyam cha ghraanam cha  
ghraatavyam cha rasam cha rasayitavyam cha tvak cha sparsayitavyam cha  
vaak cha vaktavyam cha hastau chaadaatavyam cha upasthascha aanandayitavyam  
cha paayusch visarjayitavyam cha paadau cha gantavya cha manascha  
mantavyam cha buddhischa boddhavyam cha ahankaarascha-ahamkartavyam cha  
chittam cha chetayitavyam cha tejascha vidyotayitavyam cha  
praanascha vidhaarayitavyam cha ॥ 8 ॥



The Earth and its subtle elements, the water and its subtle elements, the Akasa and its subtle elements, the eye and what can be seen, the ear and what can be heard, the nose and what can be smelt, taste and its objects, the hands and what can be grasped, the feet and what can be walked on, the organs of generation and what is to be enjoyed, the organs of excretion and what must be excreted, the mind and what must be thought of, the intellect and what must be determined, the egoism and its objects ; citta and its objects, the light and its objects, the Prana and everything supported by it – all these rest in the state of sleep like birds in their nest. [Chapter IV – Verse 8]

यस्मान्न किञ्चिदपि द्वैतं सुषुप्तावुपलभ्यते तस्मात्सुषुप्तौ निखिलद्वैतप्रपञ्चः प्रविलीयते, प्रबोधे च पुनरेवोत्पद्यते। “यदा सुप्तः स्वप्नं न कञ्चन पश्यथास्मिन् प्राण एवैकधा भवति, तथैनं वाक् सर्वैर्नामभिः सहाप्येति, चक्षुः सर्वैः रूपैः सहाप्येति, श्रोत्रं सर्वैः शब्दैः सहाप्येति, मनः सर्वैर्ध्यानैः सहाप्येति। स यदा प्रतिबुध्यते यथाऽग्नेर्ज्वलतो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः।” “सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति” (कै १३) “पुरत्रयेक्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम्।” (कै १४) “अथ यदा सुषुप्तो भवति यदा न कस्यचन वेदा” (वृ. २-१-१९) “स यथोर्णनाभिस्तन्तुनोश्चरेध्यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युश्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युचरन्ति।” (वृ. २-१-२०) इत्येवमादिश्रुतिभिरयमर्थः प्रतिपादितः। अयमेव दृष्टिसृष्टिवाद इति वेदान्तशास्त्रे प्रसिद्धः। उत्तरत्र चैषः प्रपञ्च्यते।

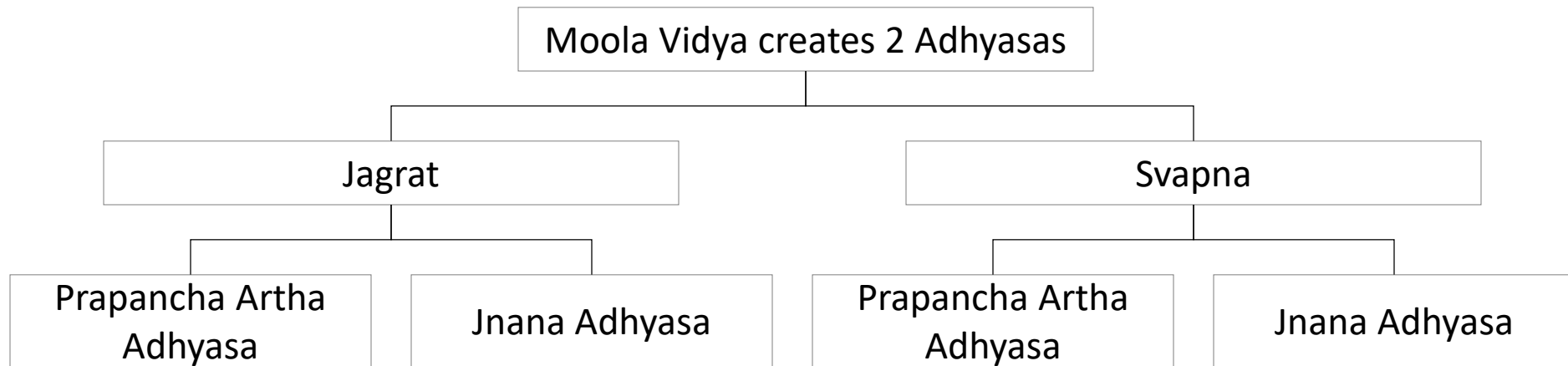
## V) Brihadaranyaka Upanishad :

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टे-  
र्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yad vai tan na paśyati, paśyan vai tan na paśyati; na hi draṣṭur  
drṣṭer viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti,  
tato'nyad vibhaktam yat paśyet || 23 ||

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]

- During deep sleep state we don't experience duality of Svapna or Jagrat because both Jnana Adhyasas are not there.
- **Therefore in Sushupti both Prapanchas are resolved into Praagnya who is identical with Ishvara.**
- In Mandukya, they are equated.
- At the time of waking to respective states, I create both Adhyasa.



- Both Adhyasas created by me.
- Not mental projections but Moola Avidya Projections.
- No external god creates external world, entire creation is projection of my own Moola Avidya I am Ishvara, Brahman I project both waking and dream world in 2 Avasthas.

## Kaivalya Upanishad :

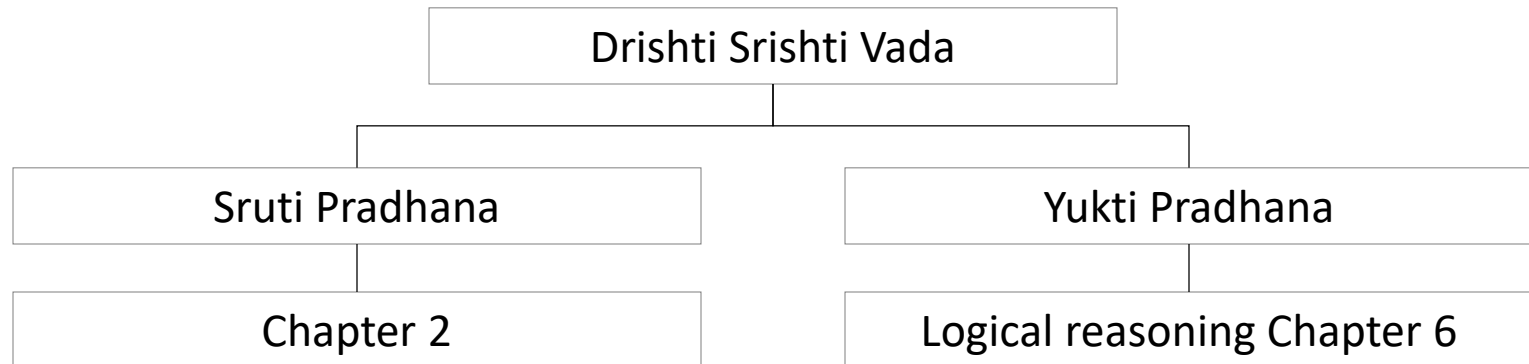
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

### Revision (74) :

“अथ यदा सुषुप्तो भवति यदा न कस्यचन वेदा” (बृ. २-१-१९) “स यथोर्णनाभिस्तन्तुनोञ्चरेध्यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युश्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोका सर्वे देवाः सर्वाणि भूतानि व्युश्चरन्ति” (बृ. २-१-२०) इत्येवमादिश्रुतिभिरयमर्थः प्रतिपादितः। अयमेव दृष्टिसृष्टिवाद इति वेदान्तशास्त्रे प्रसिद्धः। उत्तरत्र चैषः प्रपञ्च्यते।



Normal Approach	Nishchaladasa – Approach – Drishti Srishti Vada
<ul style="list-style-type: none"> <li>- <b>Jagrat :</b> <ul style="list-style-type: none"> <li>-&gt; Projected by the mind</li> <li>-&gt; Vyavaharika Satyam.</li> </ul> </li> <li>- <b>Svapna :</b> <ul style="list-style-type: none"> <li>-&gt; Perceived by the Mind.</li> <li>-&gt; Pratibhasika</li> </ul> </li> <li>- Both from standpoint of Mind.</li> <li>- Jagrat does not disappear, continues again and again.</li> <li>- Svapna disappears after one appearance.</li> <li>- Jagrat, Sense organs active.</li> <li>- Svapna, sense organs inactive.</li> </ul>	<ul style="list-style-type: none"> <li>- Both Jagrat and Svapna are equally Pratibhasika Satyam.</li> <li>- Jagrat Prapancha and Mind, Svapna Prapancha and mind both equally projected by one Moola Avidya – Karana Shariram – Maya.</li> <li>- In Sushupti both Jagrat and Sushupti get dissolved.</li> <li>- Can't say Jagrat Prapancha exists when I am Asleep.</li> <li>- Must say Jagrat also dissolves.</li> <li>- Too much to swallow, hence difficult.</li> <li>- Theoretically can validate, Practically can't be accepted.</li> <li>- Both projected by Moola Avidya, Karana Shariram Projects Mind + Prapancha.</li> <li>- Mind itself is a projected entity.</li> <li>- Sruti support – Chapter 2</li> <li>Logical support – Chapter 6</li> </ul>

- Jagrat and Pragma projected out of our Karana Shariram.
- **Everyday projecting fresh Jagrat Prapancha with relevant mind to perceive that Prapancha.**
- Kaushitaki Upanishad – quoted in Brahma Sutra and Bashyams – important Upanishad, favours Drishti Srishti Vada.
- In Sushupti we do not see Swapna.
- Swapna is common name of Jagrat and Swapna.
- Both are 2 types of Swapna only, Gauda Pada treated Jagrat and Swapna together.

## VI) Mandukya Upanishad - Karika :

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया ।  
न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥ १४ ॥

svapnanidrāyutāvādyau prājñastvasvapnanidrayā |  
na nidrāṃ naiva ca svapnaṃ turye paśyanti niścītāḥ || 14 ||

The first two (Viśva and Taijasa) are associated with the conditions of dream and sleeps Prājña is the condition of sleep without dream. Those who have known the truth see neither sleep nor dream in Turīya.  
[I – K – 14]

- **In this Atma with Karana Shariram, Pragma who is non-different from Ishvara, Pranaha eva Ekada Bhavati, merges, resolves.**
- In the same way Vak Indriyam and Shabda Prapancha resolve.
- Eyes resolve alongwith Roopa Jagrat Prapancha.
- Ears – with sound resolve.
- Mind – alongwith cognitions resolve.

- This is Pramana for Jagrat resolution into Pragma.
- From this Pragma, which is non different from Ishvara, when Jiva awakens, creation is projected.

## VII) Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।  
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।  
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

- From blasting fire sparks – Vishpulinga rise, emerge, come forth.
- **In the same way, Pragma is blazing fire of consciousness, from me the blazing fire of consciousness all Pranas are generated like sparks.**
- Yatha Ayathanam... occupy respective Golakams.
- Pancha Pranas occupy various Golakam, Devas – Indriyams, sense organs emerge later including corresponding Devatas.
- Ishvara the creator is Aham the Pragma.
- Adyatmam = Prana.
- Adideivam = Adideva.
- Devebyo Loka = Adibutam.

- This Triangular creation emerges.
- Body = One spark.
- Mind = Another spark.

### 1<sup>st</sup> capsule of Vedanta :

- I am of the nature of eternal al pervading consciousness.

• I with Moola Avidya, Karana Shariram, Maya have projected Desha, Kala, 14 Lokas.

### VIII) Kaushitaki Upanishad :

तं होवाचाजातशत्रुर्यत्रैष एतद्बालाके पुरुषोऽशयिष्ठ  
यत्रैतदभूद्यत एतदागाद्धिता नाम हृदयस्य नाड्यो  
हृदयात्पुरीततमभिप्रतन्वन्ति यथा सहस्रधा केशो  
विपाटितस्तावदण्वयः पिङ्गलस्याणिम्ना तिष्ठन्ते शुक्लस्य  
कृष्णस्य पीतस्य लोहितस्येति तासु तदा भवति यदा सुप्तः  
स्वप्नं न कंचन पश्यत्यथास्मिन्प्राण एवैकधा भवति  
तथैनं वाक्सर्वेर्नामभिः सहाप्येति मनः सर्वेर्ध्यातैः  
सहाप्येति चक्षुः सर्वे रूपैः सहाप्येति श्रोत्रं सर्वैः  
शब्दैः सहाप्येति मनः सर्वेर्ध्यातैः सहाप्येति स यदा  
प्रतिबुध्यते यथाग्नेर्ज्वलतो विस्फुलिङ्गा  
विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं  
विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकास्तद्यथा क्षुरः  
क्षुरध्याने हितः स्याद्विश्वम्भरो वा विश्वम्भरकुलाय  
एवमेवैष प्राज्ञ आत्मेदं शरीरमनुप्रविष्ट आ लोमभ्य  
आ नखेभ्यः ॥ १९ ॥

taṃ hovācājātaśatruryatraiṣa etadbālāke puruṣo'śayiṣṭha  
yatra itadabhūdyata etadāgāddhitā nāma hṛdayasya nāḍyo  
hṛdayātpurītatamabhipratānvanti yathā sahasradhā keśo  
vipāṭitastāvadaṇvyaḥ piṅgalasyāṇimnā tiṣṭhante śuklasya  
kṛṣṇasya pītasya lohitasyeti tāsu tadā bhavati yadā suptaḥ  
svapnaṃ na kaṃcana paśyatyathāsmiṃprāṇa evaikadhā bhavati  
tathainaṃ vāksarvaināmabhiḥ sahāpyeti manaḥ sarvairdhyātaiḥ  
sahāpyeti cakṣuḥ sarvai rūpaiḥ sahāpyeti śrotraṃ sarvaiḥ  
śabdaiḥ sahāpyeti manaḥ sarvairdhyātaiḥ sahāpyeti sa yadā  
pratibudhyate yathāgnerjvalato visphuliṅgā  
vipratīṣṭherannevamevaitasmādātmanaḥ prāṇā yathāyatanam  
vipratīṣṭhante prāṇebhyo devā devebhyo lokāstadyathā kṣuraḥ  
kṣuradhyāne hitaḥ syādvīśvambharo vā vīśvambharakulāya  
evamevaiṣa prājña ātmedaṃ śarīramanupraviṣṭa ā lomabhya  
ā nakhebhyaḥ ॥ 19 ॥

Thereupon Balaki was silent. To him then Ajatasatru said : So much only Balaki? "So much only" replied Balaki. to him, then, Ajatasatru said : In vain, indeed, did you make to converse saying "Let me declare Brahman to you". He, indeed. Balaki, who is the maker of these persons, of whom verily this is the work, he alone is to be known.

Thereupon Balaki, fuel in hand, approached saying, "Receive me as a pupil". to him then Ajatasatru said : "This I deem a form (of conduct) contrary to nature that a Kshatriya should receive a Brahmana as pupil. (but come). I shall make you understand". Then taking him by the hand, he went forth. The two then came upon a person asleep. The Ajatasatru called him (saying) "O Great, White-robed King, Soma!" But he just lay silent. then he pushed him with a stick. He got up at once. To him then Ajatasatru said : Where in this case, O Balaki, has this person lain? What has become of him here? Whence has he returned here?

Thereupon Balaki understood not. To him then Ajatasatru said : where in this case, O Balaki has this person lain, what has become of him here, whence he has returned here as I asked is the arteries of a person (of the heart) called Hita (the beneficent). From the heart they spread forth to the pericardium. Now they are as minute as a hair divided a thousand-fold. They consist of a minute essence, reddish-brown, white, black, yellow and red. In these one remains while asleep; he sees no dream whatsoever. [IV – 19]

## IX) Kaivalya Upanishad :

स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके ।  
सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥ १३ ॥

svapne sa jīvaḥ sukhaduḥkhabhoktā svamāyayā kalpitajīvaloke ।  
suṣuptikāle sakale vilīne tamo'bhibhūtaḥ sukharūpameti ॥ 13॥

The very same individualised ego in the “dream state” experiences its pleasure and pain – in a field of existence created by its own Maya (Misapprehension of Reality). During the “State of profound sleep” when everything is merged (into their causal state), it is overpowered by Tamas (non-apprehension) and comes to exist in its form of Bliss. [Verse 13]



- In deep sleep, everything suppressed by Tamaha, Moola Avidya, Maya.
- I remain in my Ananda Svarupa.

## X) Kaivalya Upanishad :

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः ।  
 पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।  
 आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥ १४ ॥

punaśca janmāntarakarmayogātsa eva jīvaḥ svapiti prabuddhaḥ ।  
 puratraye kṛīḍati yaśca jīvastatastu jātaṁ sakalaṁ vicitraṁ ।  
 ādhāramānandamakhaṇḍabodhaṁ yasmimँllayaṁ yāti puratrayaṁ ca ॥ 14॥

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution. [Verse 14]

Normal Understanding	Drishti Srishti Vada
<ul style="list-style-type: none"> <li>- My sleep is Nidra.</li> <li>- Ishvaras sleep is Pralaya</li> </ul>	<ul style="list-style-type: none"> <li>- No difference in sleep of Individual and Ishvara.</li> <li>- Laya = Pralaya.</li> </ul>

- From me the sleeper, Jagrat Prapancha created.
- In Sushupti everything resolves, we don't perceive anything, Pralayam.
- Waking up like spider.

## XI) Brihadaranyaka Upanishad :

अथ यदा सुषुप्तो भवति,  
यदा न कस्यचन वेद,  
हिता नाम नाड्यो द्वासप्ततिः  
सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते,  
ताभिः प्रत्यवसृप्य पुरीतति शेते;  
स यथा कुमारो वा महाराजो वा  
महाब्राह्मणो वातिघ्नीमानन्दस्य  
गत्वा शयीत, एवमेवैष एतच्छेते ॥ १९ ॥

atha yadā suṣupto bhavati,  
yadā na kasyacana veda,  
hitā nāma nāḍyo dvāsaptatiḥ sahasrāṇi  
hṛdayātpurītata-mabhipratiṣṭhante,  
tābhiḥ pratyavasṛpya purītati śete;  
sa yathā kumāro vā mahārājo vā  
mahābrāhmaṇo vātighnīmānandasya  
gatvā śayīta, evamevaiṣa etacchete ॥ १९ ॥

Again when it becomes fast asleep— when it does not know anything—it comes back along the seventy-two thousand nerves called Hitā, which extend from the heart to the pericardium (the whole body), and remains in the body. As a baby, or an emperor, or a noble Brāhmaṇa lives, having attained the acme of bliss, so does it remain. [2 - 1 - 19]

- Ajata Shatru Brahmana.

## XII) Brihadaranyaka Upanishad :

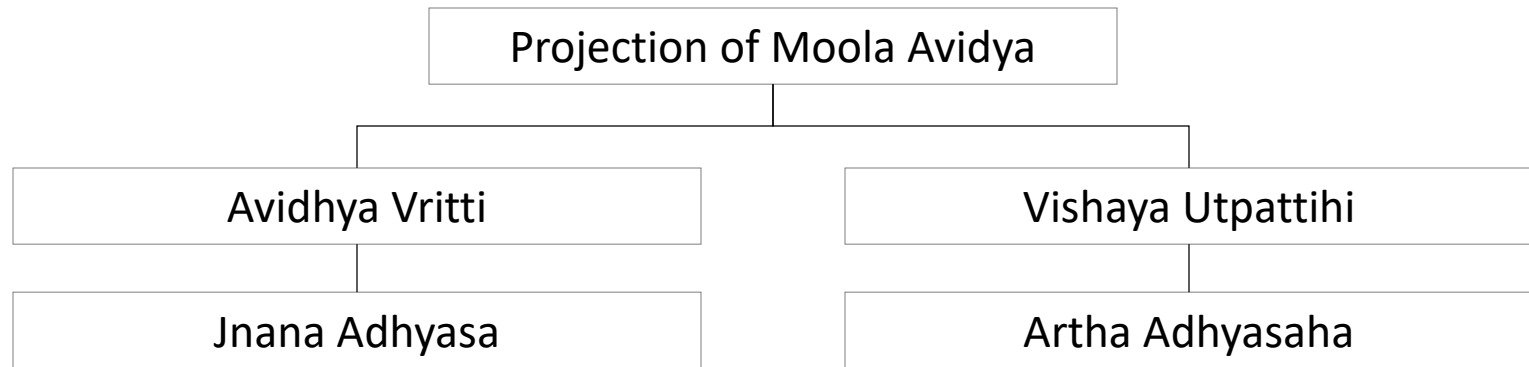
स यथोर्णनाभिस्तन्तुनोच्चरेत्,  
यथाग्नेः कशुद्रा विस्फुलिङ्गा  
व्युच्चरन्ति, एवमेवास्मादात्मनः  
सर्वे प्राणः, सर्वे लोकाः, सर्वे देवाः,  
सर्वानि भूतानि व्युच्चरन्ति;  
तस्योपनिषत्—सत्यस्य सत्यमिति  
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ २० ॥

sa yathorṇanābhistantunoccaret,  
yathāgneḥ kśudrā visphuliṅgā  
vyuccaranti, evamevāsmādātmanah  
sarve prāṇaḥ, sarve lokāḥ, sarve devāḥ,  
sarvāni bhūtāni vyuccaranti;  
tasyopaniṣat—satyasya satyamiti  
prāṇā vai satyam, teṣāmeṣa satyam ॥ २० ॥

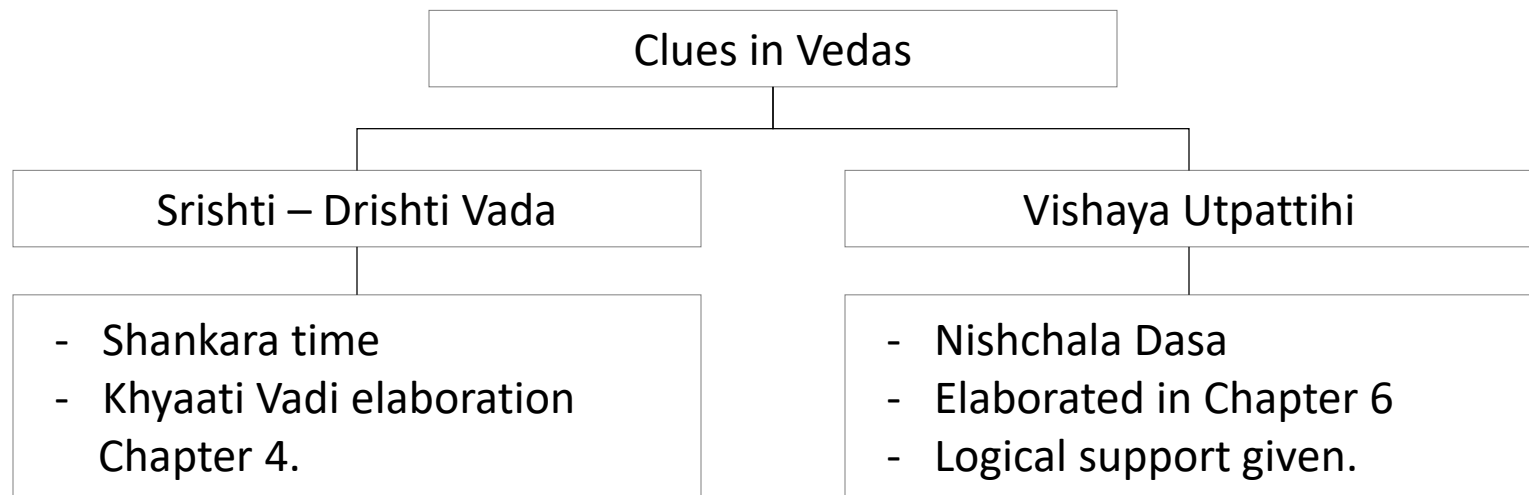
As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upaniṣad) is ‘the Truth of truth.’ The vital force is truth, and It is the truth of that. [2 - 1 - 20]

- From sleeping Pragna Atma with Moola Avidya, Sarve Pranava, Lokaha, Devaha, Sarvani Bhutani Jayante, are born.
- From sleeping Jiva, creation comes at time of waking.
- These are 12 Pramanas for Drishti Srishti Vada.
- With the help of these, this idea, Jagrat and Swapna Prapancha are both Pratibhasikam is discussed.
- Both projected by Moola Avidhya not mind, iti Pratpradiyate.
- This approach is called Drishti – Srishti Vada.
- Drishti – Srishti definition is given in foot note.
- Drishtirnaama Avidya Vritti Roopa Vadam.

<b>Drishti</b>	<b>Jnana Adhyasa</b>
<ul style="list-style-type: none"><li>- Means Avidya Vritti – projection</li><li>- Projection of Moola Avidya.</li></ul>	<ul style="list-style-type: none"><li>- Perception</li><li>- Not mental perception.</li><li>- Only at time of Karana Sharira Projection, all Vishayas – Jagrat and Swapna at respective times are born.</li></ul>

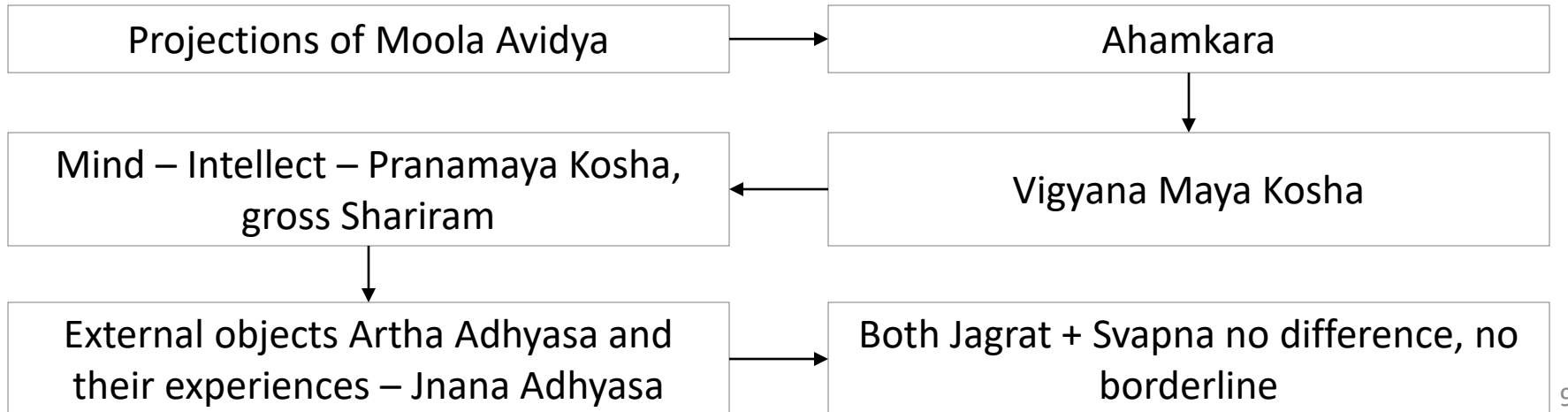


- Such a Vedantic Approach is called Drishti Srishti Vada.
- Focused by post Shankara Advaita Acharyas.
- Shankara does not take a Rigid stand between Srishti Drishti and Drishti – Srishti Vadas.



इत्थमेवाहङ्कारादिदेहान्ता विषयास्तज्ञानानि चासङ्ख्येयतया प्रतिक्षणमुत्पद्य विनश्यन्ति। ज्ञातैकसत्ताकत्वेनाज्ञातसत्ताभावादेव स्वप्रहस्तिशुक्तिरजतादिवत् जाग्रत्वहङ्कारादयोऽपि यदा प्रतीयन्ते तदानीमेवोत्पद्यन्ते, अप्रतीतिदशायां प्रलीयन्ते च। अहङ्कारादीनां तज्ज्ञानानाञ्चाध्यासस्वमनिर्वचनीयख्यातिप्रस्तावे निरूपयिष्यते। अहङ्कारः केवलसाक्षिभास्य इति विषयप्रस्तावे निरूपितत्वादहङ्कारप्रतीतिः केवलसाक्षिरूपैव। साक्षिणश्चोत्पत्तिलयादयो न सन्ति। तथापि साक्षी अहङ्कारादीन् स्वविषयान् वृत्तिद्वारैव प्रकाशयति, न तु साक्षात्। साक्ष्यविषयकवृत्तेरुत्पत्तिलयसत्त्वादेवाहङ्कारप्रतीतेरुप्युत्पत्तिलयादयोभ्युपगम्यन्ते। इत्थमेवोत्तरोत्तराहङ्कारादीनां तद्विषयकज्ञानां चोत्पत्तिं प्रति पूर्वपूर्वमिथ्याहङ्काराध्यनुभवजन्यसंस्कार एव कारणम्।

- **Finer points of Drishti – Srishti Vada :**



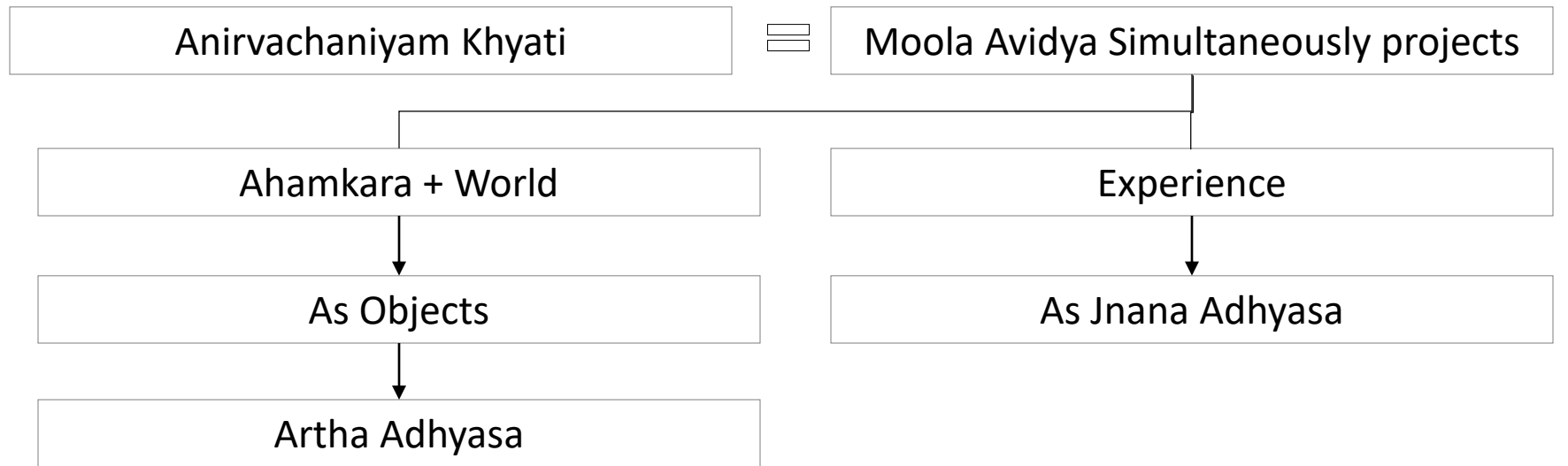
- Countless Asankhyata.
  - Pratikshanam Vinishyati, produced and resolved moment to moment.
  - Look left side – creation, right side – Layam.
- **We feel continuity in Jagrat and in dream but it is all moment to moment thought flow like movie reel fast moving.**
  - **We may experience stationary world, but actually it is a fast moving thought flow.**
- Get feeling of motionless person.
  - Creation is a continuously moving picture... but certain cases in it is appearing as motionless.
  - At quantum level, continuous motion proved for entire creation, but our empirical experience is of stationary world.
  - Body today I see and tomorrow, cellwise different, but appears the same.
  - Cells die, new ones created every second factually.
  - At atomic level everything replaced.
  - Moment to moment, Utpadya Vinashyati.

Jnanata Satta	Agnyata Satta
<ul style="list-style-type: none"> <li>- Accept dependent existence of world.</li> <li>- Depends on perceiver, experiencer consciousness.</li> <li>- Nischaladasa's Drishti Srishit Vada</li> </ul>	<ul style="list-style-type: none"> <li>- Accept Independent existence of world.</li> <li>- Exists even in the absence of perceiver, experiencer, consciousness.</li> <li>- Normal understanding, Srishti – Drishti Vada.</li> </ul>

- **In Drishti Srishti Vada, world does not have independent existence, it depends on my perception.**
- Only on my perception, Agnyata Satta abavat.
- When I see right side, left side is not there.
- Exactly like dream.

Jnanata Satta	Agnyata Satta
<ul style="list-style-type: none"> <li>- Jagrat Prapanchasya Asti dependent on me the Satta.</li> <li>- Dependent existence.</li> </ul>	<ul style="list-style-type: none"> <li>- Jagrat Prapanchasya Nasti.</li> <li>- In Drishti Srishti Vada there is Agnyata Satta Abava.</li> </ul>

- Like dream elephant, shell silver, Pratibhasika Prapancha, Jagrat Prapancha also, external world in Jagrat also, Ahamkara, body, mind, world is created only in Adhyasa Kale.
- Only in that time they are in the form of Artha Adhyasa.
- Vishaya – Artha Adhyasa and Jnana Adhyasa are simultaneously produced and then destroyed moment to moment.
- Apratidasham, when I don't perceive, Jnana Adhyasa goes away, Artha Adhyasa will also dissolve, world will dissolve.
- Ahamkara etc in Jagrat Prapancha = Artha Adhyasa and Jnana Adhyasa, their perception, experienced.



### Khyaati – types of errors



- Discussed in Chapter 4.

### Topic 65 : Vishaya Analysis

(६५) सुखदुःखादयो वृत्त्यारूढसाक्षिविषयाः-

सुखदुःखादयोऽन्तःकरणवृत्तेर्न विषयीभवन्तीति यदुक्तं, नैतदस्ति।

यद्यपि सुखदुःखादयः साक्षिभास्याः, ते च साक्षिणो नानाः;

तथापि न केवलः साक्षी सुखदुःखादीन् भासयति, किन्तु वृत्तिद्वारैव।



Ahamkara	World
<ul style="list-style-type: none"> <li>- Mind</li> <li>- Sakshi Bhasaha</li> <li>- Directly without requiring sense organs.</li> <li>- Sakshi reveals mind + emotions with the help of Parallel Vritti.</li> </ul>	<ul style="list-style-type: none"> <li>- Ahamkara Bhasaha</li> <li>- Requires sense organs.</li> </ul>

- **Hence Sakshi alone reveals mind and world.**
- Nothing reveals Sakshi.
- Sakshi does not have Utpatti and Pralayam – no rise and fall.
- What Sakshi does?
- Witnesses its objects as and when they arise, moment to moment, Artha Adhyasa and Jnana Adhyasa, Vritti Dvara, with help of Parallel Vritti.



- **Sakshi illumines mind and world.**
- These are finer topics of Vedanta.

- Only with Vritti, Sakshi reveals.
- Sakshi can't directly reveal anything without a Vritti.
- Vrittis to reveal mind and world are called Jnana Adhyasa which have rise and fall.
- **Objects have rise and fall, thoughts have rise and fall, but not Sakshi.**



- **Ahamkara and Ahamkara experience, have rise and fall.**
- I am ego, individuality Artha Adhyasa and experience of individuality – Jnana Adhyasa have rise and fall.

Individuality	Experience of Individuality
<ul style="list-style-type: none"> <li>- Ahamkara</li> <li>- Object</li> </ul>	<ul style="list-style-type: none"> <li>- Jnana Adhyasa</li> </ul>

- They both rise in Jagrat Avastha and go out in Sushupti Avastha.
- In Sushupti, no individuality, no experience of individuality.

• **Similarly in Svapna, Ahamkara and Ahamkara Anubhava rise and fall out of me the Sakshi with Moola Avidya.**

- In Sushupti both not there.
- Therefore in Sushupti, I don't feel any location.

• **Experience of location requires Ahamkara.**

Sakshi	Ahamkara
<ul style="list-style-type: none"> <li>- Does not have location.</li> <li>- Exists alone in Sushupti</li> </ul>	<ul style="list-style-type: none"> <li>- Experienced with location in Jagrat and Svapna.</li> </ul>

**Katho Upanishad :**

आसीनो दूरं व्रजति शयानो याति सर्वतः ।  
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Asino duram vrajati, sayano yati sarvatah,

Kastam mada-madam devam, madanyo jnatum-arhati || 21 ||

Sitting he travels far ; lying he goes everywhere, who else, therefore, save myself is able to comprehend the God, who rejoices and rejoices not? [I – II – 21]

- Ittam Eva, in this manner, Drishti Srishti Vada concludes.
- Everyday a new Ahamkara is generated.
- New Ahamkara is based on Samskara of previous Ahamkara.
- Previous Ahamkara projected based on its previous Ahamkara.
- Flow of Ahamkara and their experiences goes on and on.

Ahamkara	Anubhava Experience
Artha Adhyasa	Jnana Adhyasa

- Ahamkara always based on its Purva Samskara.
- That alone is Karanam.

### Revision (75) :

- After Drishti Srishti Vada, Nishchaladasa concludes in topic 91.
- 1<sup>st</sup> condition of Anatma Adhyasa is very much there.

### Main Topic :

- 5 conditions required for Anatma Adhyasa are there.

### 5 Conditions – Topic 67 :

(६५) सुखदुःखादयो वृत्त्यारूढसाक्षिविषयाः-

सुखदुःखादयोऽन्तःकरणवृत्तेर्न विषयीभवन्तीति यदुक्तं, नैतदस्ति।

यद्यपि सुखदुःखादयः साक्षिभास्याः, ते च साक्षिणो नानाः;

तथापि न केवलः साक्षी सुखदुःखादीन् भासयति, किन्तु वृत्तिद्वारैव।

## 5 Conditions for Adhyasa

- Real object  
Samskara  
required.

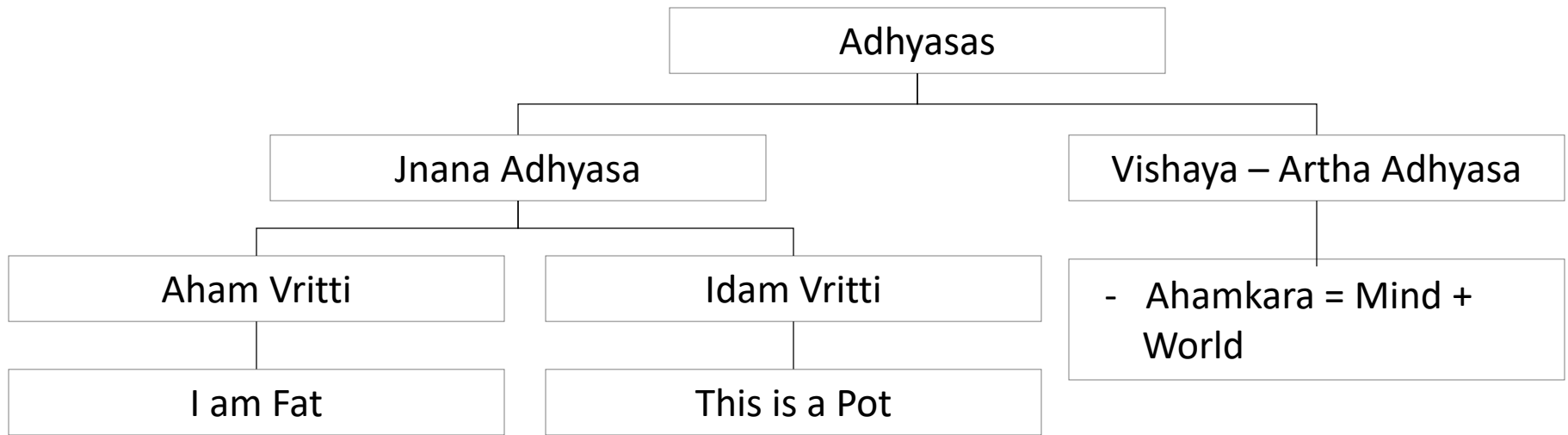
- Pramaatru  
Dosha  
should not  
be there  
(observer  
Pramata).

- Pramana  
Dosha  
- No defect  
should be  
in  
instrument  
of  
perception.

- Prameya  
Dosha  
- No defect  
in object  
should be  
there.

- Adhishtanam  
Visesha Agyanam  
and Samanya  
Agyanam should  
be there.  
- General  
knowledge of  
object should be  
there with  
ignorance of  
specific Jnanam.

- Drishti Srishti Vada is a side topic while analyzing the 1<sup>st</sup> condition.
- Nishchaladasa concludes, Purva Samskara is there.
- **Present Adhyasa is based on Samskara based on past Samskara.**
- Every Adhyasa is a product of previous Adhyasa.
- Current Adhyasa, cause of next Adhyasa.



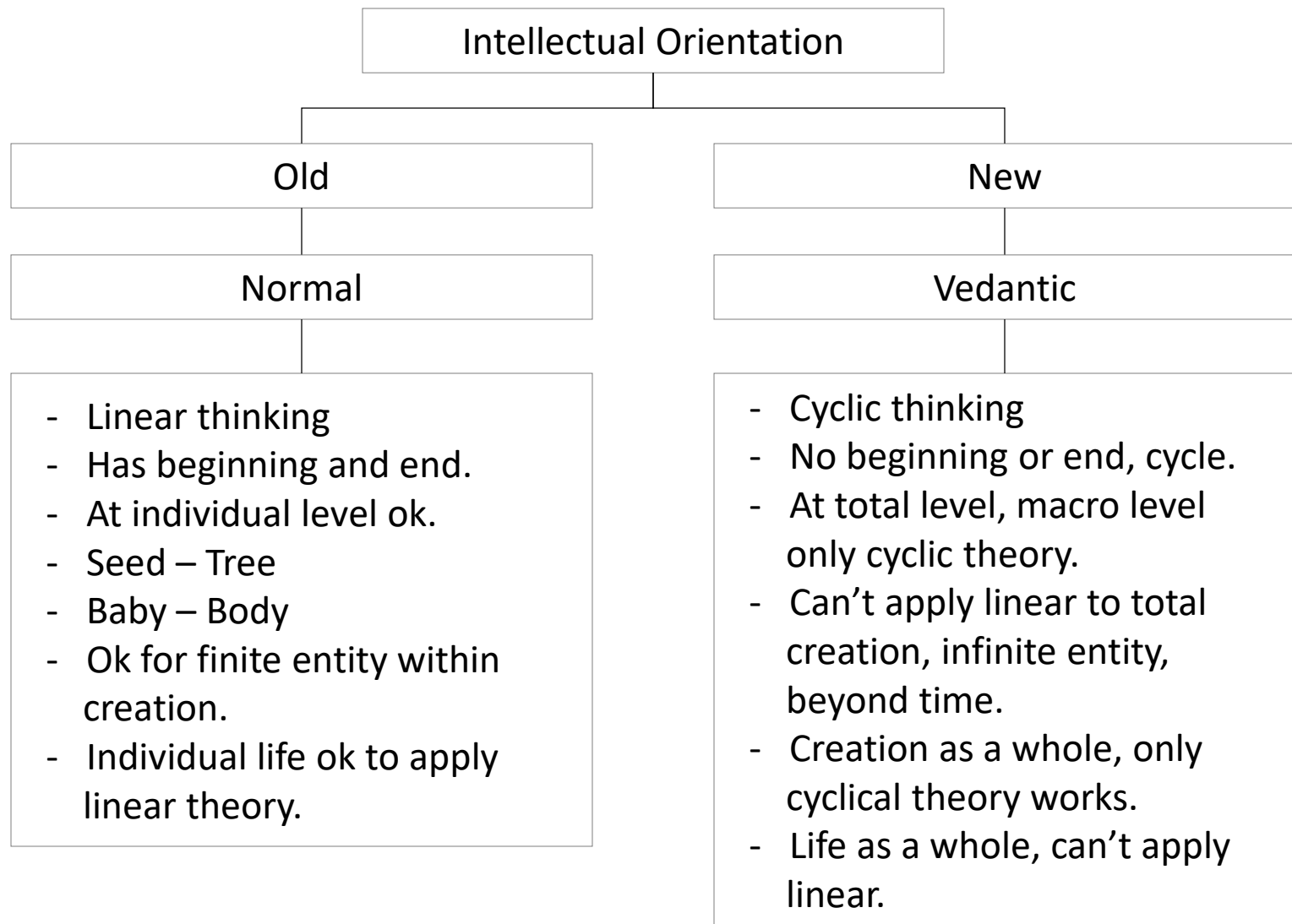
- All Vrittis, mind, world rise simultaneously and dissolve simultaneously.
- Rise and fall of Jnana Adhyasa continues in form of series.
- Therefore Samsara continues...
- New Purva Pakshi comes and then 2<sup>nd</sup> topic will be taken up.

**Topic 92 :** (९२) प्राथमिकाध्यासे संस्कारस्य हेतुत्वासंभव इत्याक्षेपः-

(९२) प्राथमिकाध्यासे संस्कारस्य हेतुत्वासंभव इत्याक्षेपः-  
स्यादेतत्- यध्यप्युत्तरोत्तराहङ्काराध्यध्यासं प्रति  
पूर्वपूर्वाध्यासानुभवजन्यसंस्कारः कारणमिति युक्तं,  
तथापि प्राथमिकाहङ्कारस्य तज्ज्ञानस्य चोत्पत्तौ संस्कारो  
हेतुरिति न युज्यते, ततः पूर्वं संस्काराभावात्। यदि  
प्राथमिकाहङ्कारोत्पत्तेः पूर्वमहङ्कारान्तरं स्यात्तदा  
तद्विषयकज्ञानेन संस्करो जायेत। न तु  
प्राथमिकाहङ्कारात्पूर्वमहङ्कारान्तरमस्तीत्यभ्युगम्यते।  
एवमेव सकलवस्तुनां प्राथमिकाध्यासस्य हेतुःसंस्कार  
इति वक्तुं न शक्यते।

**Purva Pakshi Topic :**

- Answer of Nishchaladasa in topic 93.



- Intellect makes an error by applying linear thinking w.r.t. total creation.
- Therefore intellect baffled, why are all born?

### Shastra :

- Because of previous Karma Adhyasa.



- How 1<sup>st</sup> Karma, Janma, Srishti, Ishvara, Jiva, Jagat?
- How 1<sup>st</sup> Aham or Idam Vritti, Ahamkara, Samskara, - Prathamika Ahamkara Adhyasa Kaha?
- No Jnanena Moksha, stop Vichara Sagara text.
- Entire section – Purva Pakshi.
- **We can explain 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup> Samskara but not first.**
- W.r.t. 1<sup>st</sup> Ahamkara, what is cause – of Artha and Jnana Adhyasa?
- No Samskara possible for 1<sup>st</sup> Adhyasa.
- How 1<sup>st</sup> Sthula Shariram, Sukshma Shariram, Aksha, Vayu?

### **Problem in Vedanta :**

- 1<sup>st</sup> creation, Karma, Jiva, Jagat, Ishvara not explained.
- Answer in Topic 93.

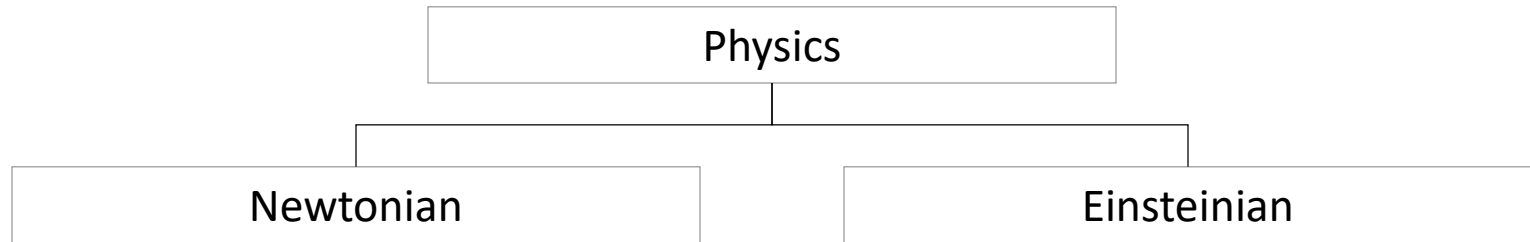
## Topic 93 : Important Topic (९३) तत्र समाधि:-

(९३) तत्र समाधि:- सिद्धान्तानभिज्ञतयायमाक्षेपः।

वेदान्तसिद्धान्तस्त्वयम्- “जीव ईशां विशुद्धा चित्  
तथा जीवेशयोर्भिदा।

अविध्या तश्चित्तोयोर्योगः षडस्माकमनादयः”॥इति॥

- Samadhi here means Answer, reply, Samadhanam.
- Advaitins reply.
- **W.r.t. fundamental questions, never apply linear thinking theory.**



Newtonian	Einsteinian
<ul style="list-style-type: none"> <li>- World as world</li> <li>- Laws different</li> <li>- Gross world</li> <li>- Karma theory for gross explanation of the world.</li> <li>- Linear thinking</li> <li>- Individual tree, seed has beginning.</li> <li>- Produced from previous tree.</li> </ul>	<ul style="list-style-type: none"> <li>- World as Atoms joined together.</li> <li>- Laws change.</li> <li>- Quantum world.</li> <li>- For 1<sup>st</sup> Karma, apply cyclic theory thinking.</li> <li>- Cycle does not have beginning or end.</li> <li>- 1<sup>st</sup> Karma, 1<sup>st</sup> Jiva does not have Aadhi, beginning.</li> <li>- Karma as series or tree, seed as series is cyclic, no beginning or end.</li> </ul>

Gita :

अव्यक्तादीनि भूतानि  
व्यक्तमध्यानि भारत ।  
अव्यक्तनिधनान्येव  
तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni  
vyaktamadhyāni bhārata ।  
avyaktanidhanānyēva  
tatra kā paridēvanā || 2-28 ||

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?[Chapter 2 - Verse 28]

- Birth death are eternal cyclic process.

Gita :

जातस्य हि ध्रुवो मृत्युः  
ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे  
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh  
dhruvaṁ janma mṛtasya ca |  
tasmād aparihāryē'rthē  
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

- Birth – death has beginning for individual body but as a series has no beginning or end.

Gita :

न रूपमस्येह तथोपलभ्यते  
नान्तो न चादिर्न च सम्प्रतिष्ठा ।  
अश्वत्थमेनं सुविरूढमूलं  
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē  
nāntō na cadirna ca sampratiṣṭhā |  
aśvatthamēnaṁ suvirūḍhamūlam  
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- Creation, Karma, Janma, Jiva, Ahamkara, is Anaadi, cyclic series process.
- There is no 1<sup>st</sup> Ahamkara.

- What is Anaadi – beginningless has no end.

Question :

- 1<sup>st</sup> Ahamkara, Karma, Jiva – wrong question – can't reply.

Mandukya Upanishad : Karika

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।  
अनन्तता चाऽऽदिमतो मोक्षस्य न भविष्यति ॥ ३० ॥

anāderantavattvaṃ ca saṃsārasya na setsyati |  
anantatā cā''dimato mokṣasya na bhaviṣyati || 30 ||

30. If the world be admitted to be beginningless (as some disputants assert), then it cannot be non-eternal. Mokṣa or liberation cannot have a beginning and be eternal. [IV – K – 30]

- This objection has risen because of ignorance of Vedantic teaching.

Teaching :

- Srishti is Anaadi, no 1<sup>st</sup> Srishti.
- This Siddanta Purva Pakshi does not know because of linear thinking.
- Following is Vedanta Siddanta important sloka.

जीवः, (२) ईशः, (३) ब्रह्म, (४) अनादिवस्तूनां परस्परं भेदः, जीवेशयोश्च भेदः, (५) अविध्या, (६) अविध्याचैतन्योः संबन्धः (स एव काल इत्युच्यते) षडेतानि स्वरूपतोऽनादिवस्तूनि। उत्पत्तिशून्यत्वं स्वरूपतोऽनादित्वम्। षडप्येतान्यनादीनि भवन्ति, उत्पत्तिशून्यत्वात्, सम्भवत्। अथवा, अहङ्कारादीनां श्रुतावुत्पत्तेः श्रूयमाणत्वात्तेषां स्वरूपतोऽनादित्वाभावेऽपि प्रवाहतोऽनादित्वमेष्टव्यम्।

- Important verse – learn By heart.
- Several intellectual problems solved.

### Shankara :

- **Jiva, Isho, Vishudda Chitu, Tatha Jiva Ishayo Bheda, Avidya, Tat Chito Yogaha, Sadsyama Na Adaya.**
- In Advaitam 6 entities are Anaadi.
- 1<sup>st</sup> One never comes.
- **Bhagavan never creates a Jiva.**
- Creation of Jiva is a figurative expression.
- **Bhagavan creates a Shariram for Jiva.**
- **Jiva = consciousness + Karana Shariram.**
- Jiva always a mixture.
- Consciousness = Beginningless, Anadi.

6 entities / principles, Anaadi,  
beginningless

- Jiva

- Ishvara

- Nirguna  
Brahman  
- Vishuddha  
Chitu

- Maya

- Relationship  
between chit  
and Maya.

## I) Jiva :

- Karana Shariram is Anirvachaniyam.
  - Sukshma Shariram has beginning.
  - Karana Shariram – Anaadi Avidya.
  - Chaitanyam and Karana Shariram both Anaadi.
  - Mixture called Jiva – Anaadi.
  - How do you explain population problem?
  - We count only Human beings but not Ants, plants, 84 Lakhs species.
  - There is no increase or decrease of Jivas.
  - Jivas numerically infinite.
  - Vyavaharically, Jivas never created by Ishvara.
- **At Srishti Ishvara creates Sukshma Shariram + Sthula Shariram for already existent Jiva.**
  - **Infinite Jivas are hidden within Ishvara himself.**
  - **Like within wakers mind, all dream Jivas are hiding in unmanifest form.**
- During dream projection, we create many dream Jivas.
  - Jiva = Anaadi Chaitanyam + Anaadi Karana Shariram.

## II) Ishvara :

- Ishvara = Anaadi Chaitanyam + Anaadi Maya.

- When is Jiva or Ishvara born is wrong question.
- **Jiva Sthula Sharira Samyoga is Birth, Viyoga – death.**

### III) Vishudha Chitu :

- Pure Consciousness is Anaadi.
- Satyam Jnanam Anantham Nirgunam Brahman.
- Jiva and Ishvara are alloyed consciousness.

#### • **Jiva and Ishvara Sophadhika Chaitanyam.**

- Vishuddha Chitu = Nirguna Brahman.

### IV) Jiva – Isha Bhida :

- Difference between Saguna Jiva and Saguna Ishvara is beginningless.

Saguna Jiva	Saguna Ishvara
- Alpagya Alpashaktiman Alpa Shariram, Maha Samsari.	- Sarvagyaaha Sarva Shaktiman.

- Dasoham is the relationship between Jiva and Ishvara.
- In Mahavakyam – Jiva – Ishvara Aikyam, we remove Avidya and Maya intellectually.
- Look at Jiva and Ishvara = Pure Consciousness.
- Once you include Avidya and Maya, no Aikyam.



Vachyartham	Lakshyartham
<ul style="list-style-type: none"> <li>- Difference</li> <li>- Bheda</li> </ul>	<ul style="list-style-type: none"> <li>- Aikyam</li> <li>- Abheda</li> </ul>

- Individual and total Maya excluded for Aikyam.

## V) Maya :

Avidya	Maya
<ul style="list-style-type: none"> <li>- Individual level</li> </ul>	<ul style="list-style-type: none"> <li>- Total, Macro level, Moola Avidya.</li> </ul>

- No difference, Maya is one.

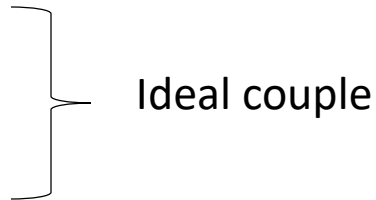
## VI) Tat Chito Yogaha (Sambandha, togetherness, connection is called Adhyasa Sambandaha).

- There is inseparable connection between consciousness and Maya.
- Tat = Maya
- Chitu = Chaitanyam.
- Avidya and Chaitanyam always inseparably together.
- Don't imagine Chaitanyam sitting here and Maya there.
- Creation never born.
- Maya does not have existence of its own, ever together.
- Clay and pot can't join together.

- Never separate to join.
- Isness of Pot borrowed from clay.

- **Isness of Maya, borrowed from Brahman.**

- Maya has to eternally exist in Brahman only.
- Arundhati – Vasishta  
Brahman – Maya  
Parvati – Parameshvara
- Relationships are superimposed on each other.



- **This Brahman – Maya (Matter) Sambandha Nishchaladasa calls it as Kala, time.**
- **Kala is name of Chaitanyam – Maya (Matter) Sambandha.**
- This is 4<sup>th</sup> Anaadi, beginningless principle.

- **Time is also beginningless.**

- To talk of beginning of time, there will be logical issues.
- Before time, there was no time.

- **Jnani negates Maya – Avidya through wisdom, not experientially.**

- It is as good as non existent.
- Brahman Maya Sambandha is also negated, Kala negated.
- Jnani is Kalateeta.

न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।  
ajō nityaḥ śāśvatō'yaṃ purāṇah  
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Maya Nisheda, Kala Ateeta Bavati.
- One more point....
- How nondual if 6 are present.
- There is wide ignorance in meaning of Advaitam.

Advaitam

- No second  
Paramartika Satyam

- Nondual

- Only one Paramartika  
Satyam.

- **We admit infinite Vyavaharika and Pratibhasika Satyam but only one Paramartika Satyam.**

- Because of them, life enjoyable.
- 5 Vyavaharika Satyams = Pratibhasikam.
- Only one Vishuddha Chitu, Paramartika Satyam.

## Revision (76) :

### Topic 93 :

जीवः, (२) ईशः, (३) ब्रह्म, (४) अनादिवस्तूनां परस्परं भेदः, जीवेशयोश्च भेदः, (५) अविध्या, (६) अविध्याचैतन्योः संबन्धः (स एव काल इत्युच्यते) षडेतानि स्वरूपतोऽनादिवस्तूनि। उत्पत्तिशून्यत्वं स्वरूपतोऽनादित्वम्। षडप्येतान्यनादीनि भवन्ति, उत्पत्तिशून्यत्वात्, सम्भवत्। अथवा, अहङ्कारादीनां श्रुतावुत्पत्तेः श्रूयमाणत्वात्तेषां स्वरूपतोऽनादित्वाभावेऽपि प्रवाहतोऽनादित्वमेष्टव्यम्।

- In this topic, how 1<sup>st</sup> creation, 1<sup>st</sup> Adhyasa comes into being is discussed.
- In Vedanta 6 principles Anaadi.
- Modern science – matter can't be destroyed, created.
- **Matter was always there, never there is cause for its existence.**

#### 6 Principles

(I) Jiva

(III) Vishuddha Chitu  
Atma, Brahman

(IV) Jiva – Ishvara  
Bheda

(V) Avidya Maya  
Bheda

(II) Ishvara

- Jiva – Ishvara  
essentially  
identical

- From Vyavaharika  
Drishti, empirical,  
experiential  
standpoint.

(VI) Avidya – Maya  
Chaitanya  
Sambandha

- Nobody knows source of this mantra.
- Sadashiva Samaramban... source not known.

सदाशिव समारम्भाम् शंकराचार्य मध्यमाम्  
अस्मद् आचार्य पर्यन्ताम् वंदे गुरु परम्पराम्

Sadashiva Samarambham Shankaracharya Madhyamam  
Asmad Acharya Paryantam Vande Guru Paramparam

Beginning with Sadashiva, through Adi Shankaracharya in between and upto my own preceptor I bow with reverence to the entire tradition of preceptors

- Adhyaropa Apavadabhyam Nishprapancha te... source unknown.

एवमेव सकलवस्तुनामपि सिद्धमेवानादित्वम्, 'घटादिकं वस्तु नास्ति' इति  
व्यवहारयोग्यकालस्यैवाभावात्। तस्मात् घटादीनां प्रवहोऽनादिरेव।  
एवमात्मातिरिक्तसर्ववस्तुप्रवाहोऽप्यनादिः। प्रलयकालेऽपि सुषुप्ताविव सर्वं जगत् संस्काररूपेण  
स्वकारणे वर्तते। तस्मात्प्रपञ्चप्रवाहस्यानादिकालसिद्धत्वात्प्रपञ्चोऽनादिः।

- 6 Anaadis in Advaitam (I) Jiva, (II) Ishvara, (III) Brahman – Shudha Chaitanyam, (IV) Jiva – Ishvara Bheda, includes difference between all objects, Agni – Vayu – Akasha..., everything in creation fundamentally different, (V) Avidya – Maya Bheda, (VI) Avidya – Maya – Chaitanya Sambandha.
- In Madhavacharya Dvaita Philosophy, 5 differences – all Satyam.

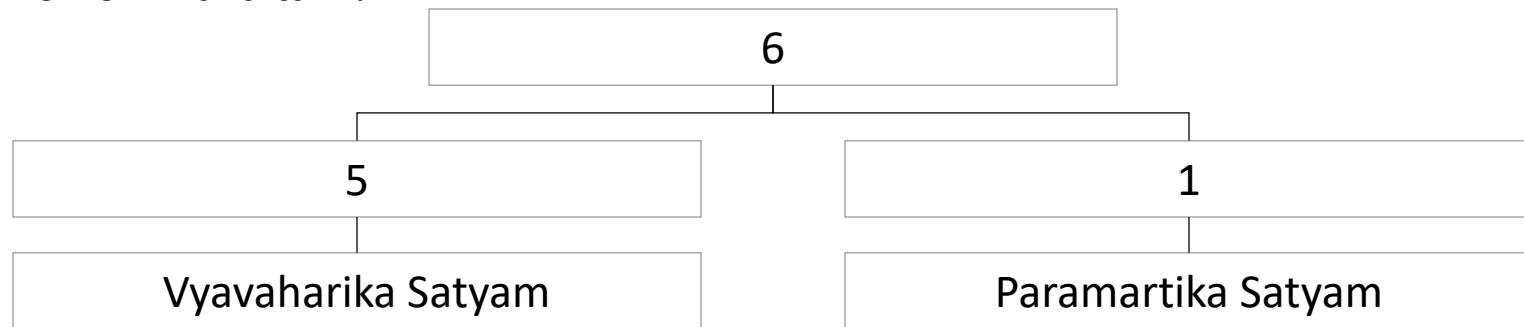
Bhedas				
(I) Jiva	(II) Jagat	(III) Ishvara	(IV) Jiva	(V) Jagat
Jagat	Ishvara	Jiva	Jiva	Jagat

### Prapancha Definition :

- **That which has basic 5 differences, all Anaadi.**
- Matter comes under Avidya – Maya.

### (VI) Difference between Avidya and Chaitanyam = Kala Tatvam

- All 6 beginningless.
- If 6 how Advaitam?



- **5 – Emperically, Vyavahirially, superficially there, factually not there, Mithya.**
- **6<sup>th</sup> - Paramarthika Satyam – alone there, which is against our Anubhava.**
- 6<sup>th</sup> = Brahman, Vishuddha Chit = Paramartika Satyam.
- Jiva – Jagat – Ishvara – Avidya-mana-all Bheda, Mithya, Vyavaharika, Pratibhasika Satyam.

- No 2<sup>nd</sup> Paramartika Vastu, hence Advaitam.

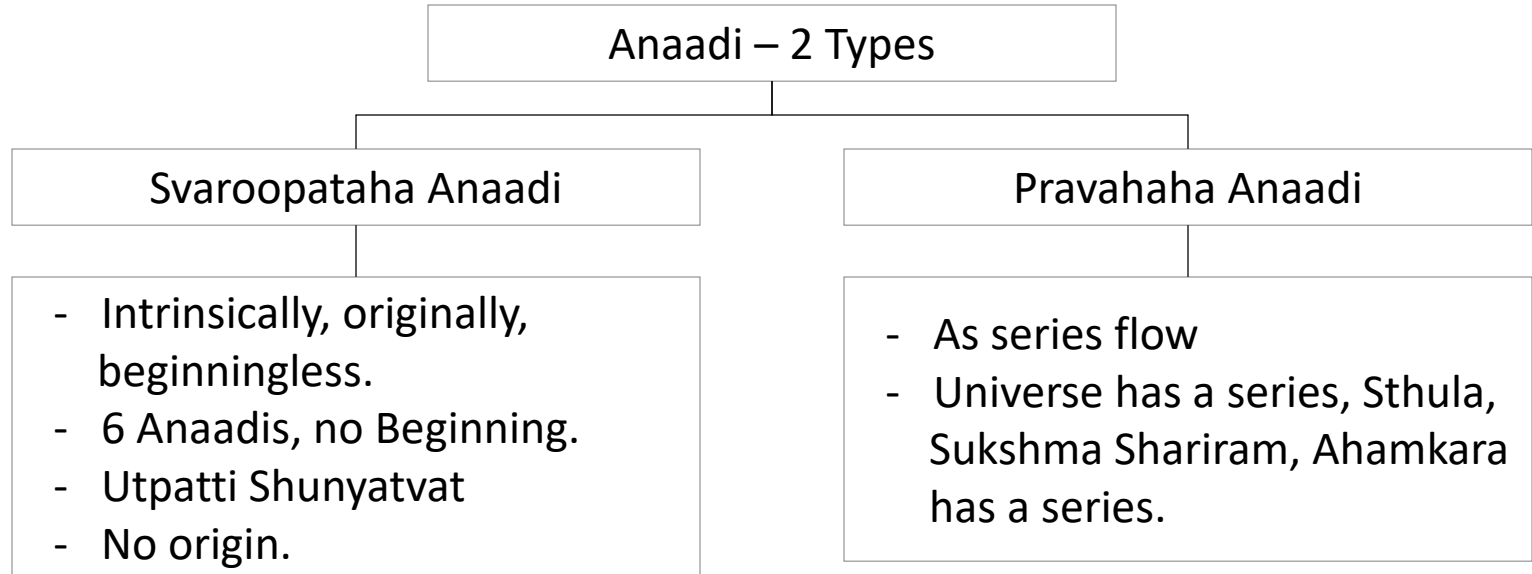
- **Definition of Advaitam :**

**There is no second Paramartika Satyam.**

- **We can have any number of Vyavaharika (waking) and Pratibhasika Satyams (Dream), Paramartika Atma is never disturbed.**

- Only because of Ahamkara we are able to conduct class.

- **There exists only one Paramartika Satyam Brahman, free from origin.**



### Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।  
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,  
yena jatani jtvanti, yatprayantyabhisamvisanti,  
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,  
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

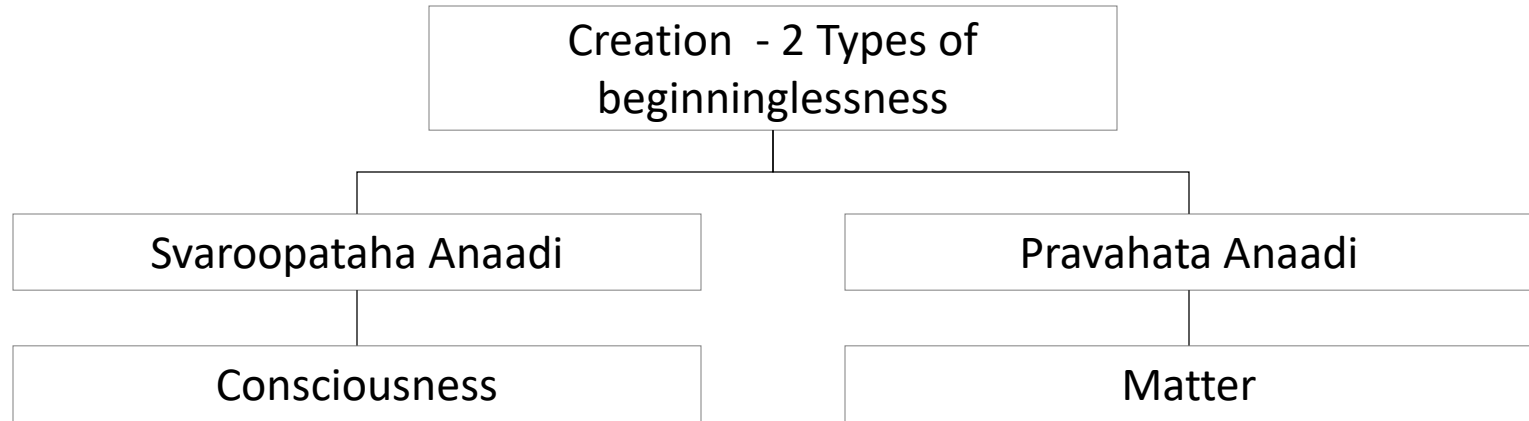
- Universe comes from Ishvara, sustained by Ishvara, resolves back to Ishvara.
- When we talk of Srishti, Sthithi, Laya of current universe, it is as per Karma of previous universe.
- Universe is a series – is a Pravaha, flow, Prapancha Pravaha, Anaadi.
- **Member has beginning, series has no beginning.**

Particular Shariram, universe, Karma	Karma, universe Shariram series is Anaadi Pravaha
Has beginning	Has no beginning

- **Beginningless of series is called Pravaha, Anaaditvam.**
- Any member in series will have beginning, series is Anaadi.
- Brahman, no second, no series.
- 6 Anaadies have no series, they are Svaroopataha Anaadi.
- Ataha, moreover, Ahamkara has beginning as individual member but as a series have Pravaha Anaaditvam.
- **Ahamkara of present Srishti is because of Ahamkara of previous Srishti.**
- Ahamkara series Pravaha should be accepted.



- In this manner, everything in creation is beginningless, Anaadi.



### Science :

- Matter can never be destroyed or created.

### Sample :

- Pot always existed in one form of clay, earth, water, fire, air, space... Brahman, Chaitanyam, never nonexistent.

Science	Vedanta
Energy	Brahman

- Both are Anaadi series – beginningless principle.
- During Pralayam, Jagat is Samskara Rupam, matter gets converted to energy.
- Prapancha converted in Samskara, potential, invisible form, in Karana Shariram – Maya – Brahman Ishvara mixture.

- Prapancha Pravaha, flow of universe.

Modern Science	Vedanta
Big Bang to Big crunch	Anaadi series of Big Bang to Big crunch

ईदृग्ज्ञानशून्यस्यैव 'प्रथमाध्यासहेतुभूत संस्कारो न युज्यत' इति शङ्का जायेत। वेदान्तसिद्धान्ते न कोप्यध्यासः 'अयमेव प्रथमाध्यासः' इति वक्तुं शक्यते, किन्तु सर्वोयुत्तरोत्तराध्यासः स्वपूर्वपूर्वाध्यासकार्यमेव। तस्मादियं शङ्कैव न युक्ता। तथा पूर्वोक्तरीत्यैव सजातीयवस्तुनः पूर्वानुभवजन्यसंस्कारमात्रेणाहङ्कारादिवन्धाध्यासः संभवति।

### Purva Pakshi :

- Does not understand everything is Anaadi as individual or series.

### Nishchaladasa :

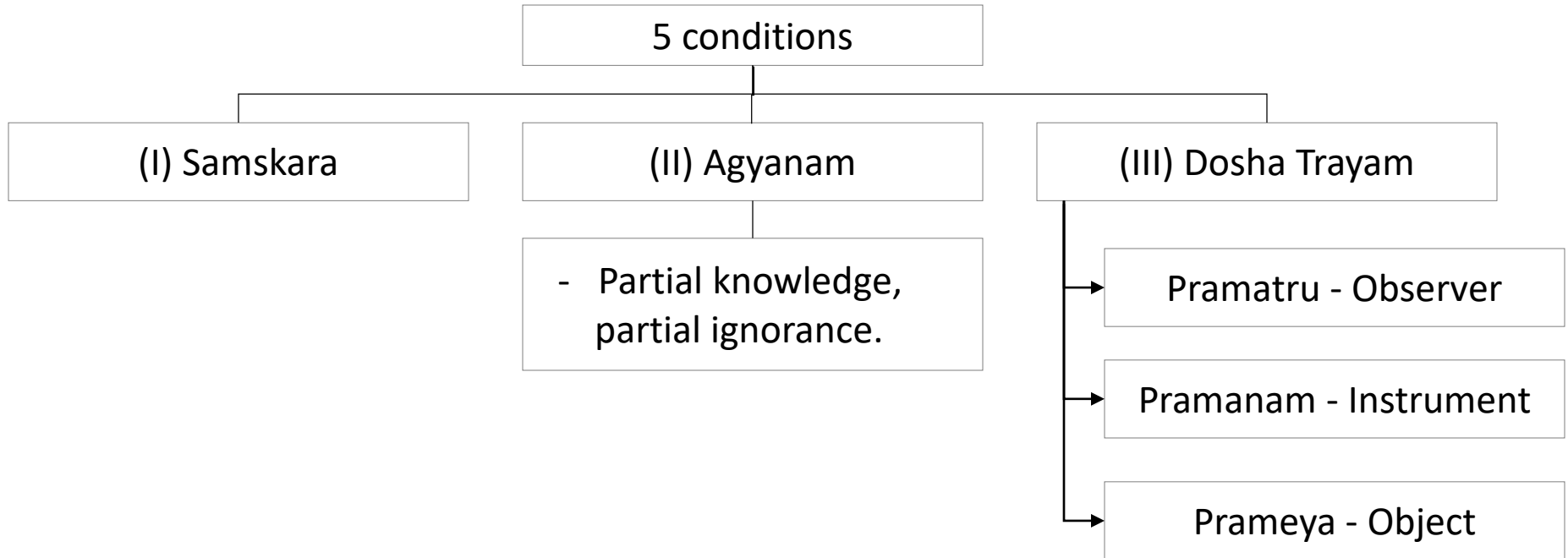
- Scolds Purva Pakshi as Jnana Shunyam.

(९२) प्राथमिकाध्यासे संस्कारस्य हेतुत्वासंभव इत्याक्षेपः-  
स्यादेतत्- यध्यप्युत्तरोत्तराहङ्काराध्यध्यासं प्रति  
पूर्वपूर्वाध्यासानुभवजन्यसंस्कारः कारणमिति युक्तं,  
तथापि प्राथमिकाहङ्कारस्य तज्ज्ञानस्य चोत्पत्तौ संस्कारो  
हेतुरिति न युज्यते, ततः पूर्वं संस्काराभावात्। यदि  
प्राथमिकाहङ्कारोत्पत्तेः पूर्वमहङ्कारान्तरं स्यात्तदा  
तद्विषयकज्ञानेन संस्करो जायेत। न तु  
प्राथमिकाहङ्कारात्पूर्वमहङ्कारान्तरमस्तीत्यभ्युगम्यते।  
एवमेव सकलवस्तुनां प्राथमिकाध्यासस्य हेतुःसंस्कार  
इति वक्तुं न शक्यते।

- How 1<sup>st</sup> Adhyasa, creation, Karma, Jiva?
- Question is wrong.
- Samskara is cause for 1<sup>st</sup> creation.
- No Particular Adhyasa as 1<sup>st</sup> Adhyasa.
- Every single Adhyasa is later superimposition, caused by former superimposition.
- Therefore Adhyasa is possible, Ahamkara Bandha Samskara Sambavati.

## Purva Pakshi – Argument :

- Adhyasa requires.



**Topic 94 :** (९४) सादृश्यदोषो नावश्यमध्यासहेतुः -

(९४) सादृश्यदोषो नावश्यमध्यासहेतुः -

यदुक्तं अध्यासहेतुभूता दोषास्त्रयः, तेषु बन्धाध्यासे  
हेतुतयाऽन्यामस्याप्युपलम्भाभावात् बन्धः सत्य इति,  
तन्न। यथा तुरीतन्तुवेमाध्यभावे पटो नोत्पद्यते,  
तथा दोषाभावेऽध्यासो यदि नोत्पद्येत तदा  
दोषोऽध्यासहेतुः स्यात्। न तु तथा भवति,  
सादृश्यदोषं विनैवात्मनि जाल्पध्यासस्य जायमानत्वात्।

- 3 Doshas are taken together here 1<sup>st</sup> Prameya Dosha, Sadrushya Dosha.
- Purva Pakshi : Prameya Dosha is not cause of Adhyasa.
- 3 Doshas are required in some Adhyasas.
- General rule they are all required, there are exceptions.
- Many Adhyasas taking place without 3 Doshas.
- Since it is not compulsory, you should not include it as a cause.
- A thing can be a cause only if it is invariably required.

- If exceptions are there, can't include it as a cause.
- Following condition mentioned by topic 67.

( 67 ) अध्याससामग्र्यः<sup>26</sup>—(1) सत्यवस्त्वनुभवजन्यसंस्कारः, (2) प्रमातृदोषः,<sup>27</sup> (3) प्रमाणदोषः<sup>28</sup>, (4) प्रमेयदोषः,<sup>29</sup> (5) अधिष्ठानविशेषाज्ञानं तत्सामान्यज्ञानं चेत्येता अध्याससामग्र्यः। विना त्वाभिरध्यास एव न सिद्ध्येत्। शुक्तिकायां रजताध्यासः, रज्ज्वां सर्पाध्यासश्च जायते। स च यस्य परमार्थसत्यरजतसर्पाद्यनुभवाहितसंस्कारो वर्तते तस्यैव जायते, तद्रहितस्य तु न; इत्यतः सत्यवस्तुप्रमाहितसंस्कारोऽध्यासहेतुः। शुक्तिकायां सर्पाध्यासस्य रज्ज्वां रजताध्यासस्य चानुदयात्प्रमेयगतसादृश्यदोषोऽप्यध्यासहेतुर्भवति।<sup>30</sup> एवं प्रमातृगतलोभभयादिदोषः, चक्षुरादिप्रमाणगतकाचकामलादिदोषश्चाध्यासहेतवः। शुक्तिकायां रजताध्याससमये, 'इयम्' इत्यधिष्ठानसामान्यज्ञाने सति, 'इयं शुक्तिः' इति विशेषज्ञानेऽसति चाध्यासो भवति। 'शुक्तिः' इति विशेषज्ञाने सति वा 'इयम्' इति सामान्यज्ञानेऽसति वा अध्यासो नैव जायते। तस्मादधिष्ठान-सामान्यज्ञानं<sup>31</sup> तद्विशेषाज्ञानं<sup>32</sup> चाध्यासहेतुः। पूर्वोक्तसामग्रीणां पञ्चानामन्यतमाभावे नाध्यासः सिद्ध्यति। घटोत्पत्तौ कुलालदण्डचक्रमृत्सलिलादयः सामग्र्यः। यथैतेषामन्यतमाभावे नैवोत्पद्यते घटस्तथाऽध्याससामग्रीणामन्यतमाभावेऽप्यध्यासो नोत्पद्येत। तस्मात्पूर्वोक्तानां पञ्चानां सामग्रीणामावश्यकत्वात्तासां सर्वासां सत्त्वं एवाध्यासो जायेत, नान्यथा।

- Hence Vedanta requires
- Even if one Dosha is not available for Anatma Adhyasa, then it will be Satyam.

- In Rajju Sarpah, Shukti – Rajata, you may find 3 Doshas.
- 3 Doshas can't be enumerated as compulsory condition.
- Compulsory condition is required for all effects, Adhyasas.

### **Example :**

- For cloth to be woven.
- Loom, thread, shuttle are compulsory conditions to separate and weave a cloth.
- Otherwise no cloth.

### **Siddantin :**

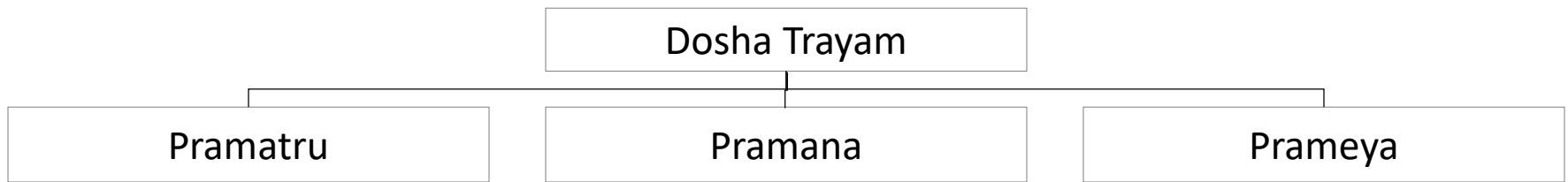
- You can't say 3 Doshas are compulsory for Adhyasa like above example.
- In example we can say, in absence of loom, thread and shuttle, no cloth possible.
- In absence of 3 Doshas, Pramatra, Pramana, Prameya Doshas, Adhyasa can still come.

### **Revision 77 :**

- Purva Pakshi – mentioned 5 conditions for Adhyasa, they are not in Anatma Adhyasa.
- Therefore can't accept Anatma Adhyasa as Samsara Karanam.
- Nischaladasa – refuting each conditions and presenting Vedantic View.

### **I) Samskara :**

- Condition exists.
- Each Anatma is Adhyasa generated by Purva Anatma Samskara Adhyasa.
- II<sup>nd</sup>, III<sup>rd</sup>, IV<sup>th</sup> conditions are taken together.



## **I) Pramatra Dosha :**

### **Shell – silver example :**

- Lobha Dosha in Pramata.
- You see everywhere whatever you want.

### **Rajju Sarpa Example :**

- Baya Dosha in Pramata.
- Project wrongly because of fear.

### **Example :**

- Doctor says medical test required.
- Bayam causes projection of all types of Adhyasas.

## **II) Pramana Dosha :**

### **Example :**

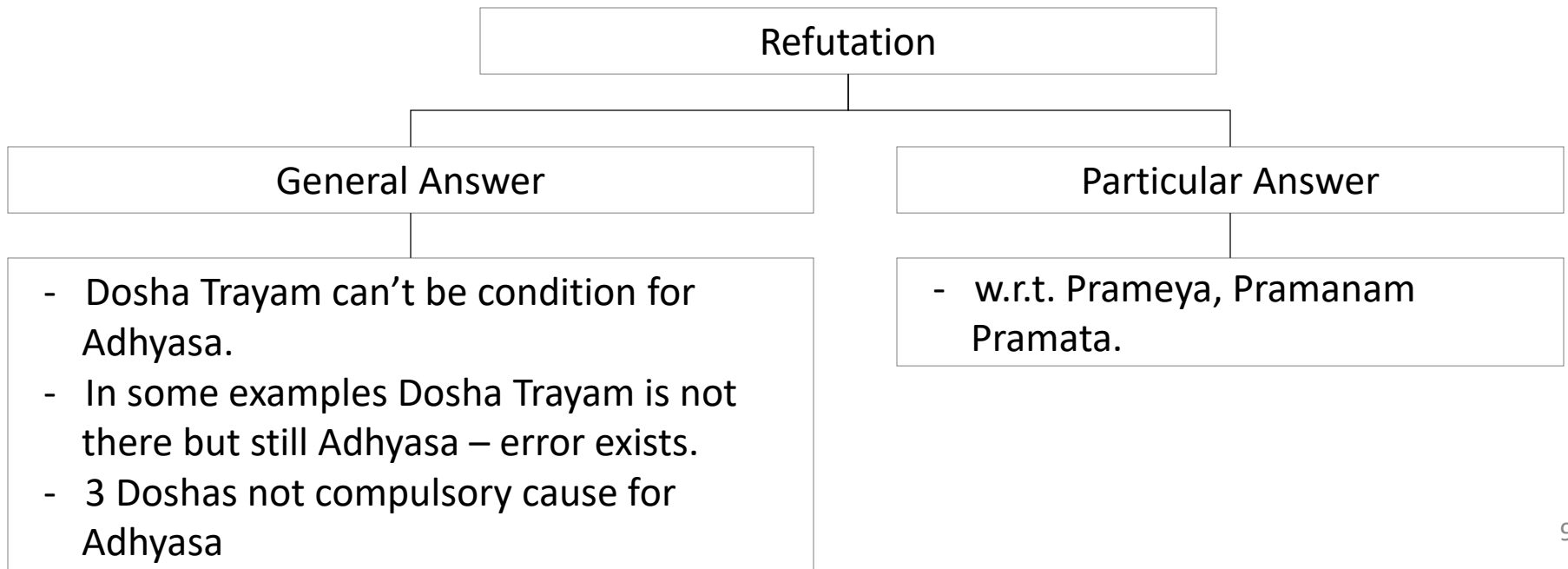
- Defect in eye, cataract.
- See everything as two.

## **III) Prameya Dosha – Sadrushya Dosha :**

- Similarity between Adhishtanam and Vishaya Perceived.



- Similarity between what is there and what is projected.
- Similarity exists between Rope and Snake, cause for Snake Adhyasa.
- Similarity exists between shell, silver, cause for Adhyasa.
- Rope never mistaken as silver.
- Shell never as Snake.
- 3 Doshas contribute to Adhyasa.
- 3 Absent in Anatma.
- They can't come before Adhyasa.
- Cause can't exist after Anatma. Therefore can't establish 3 Doshas.
- Nishchaladasa – Refutes.



### Example :

- Devotee wants to serve cake to Swamiji.

Swami	Lady
<ul style="list-style-type: none"><li>- Egg is Karanam for Cake</li><li>- I won't take</li><li>- Dosha required for Adhyasa</li></ul> <p><b>Purva Pakshi Quotes :</b></p> <ul style="list-style-type: none"><li>- Loom, shaft, thread compulsory for cloth.</li><li>- Similarly 3 Doshas compulsory.</li></ul>	<ul style="list-style-type: none"><li>- Eggless cake possible.</li><li>- You can have this cake.</li><li>- Vedantin</li><li>- Adhyasa can exist with out 3 Doshas.</li><li>- Upto this is general answer.</li></ul>

### I) Prameya Dosha – Sadrushya Dosha :

- Can't say similarity between Adhishtanam and Adhyasa is required.
- Similarity may exist in some cases, but not compulsory for Adhyasa.

### Example :

- All Jivatmas accept that they are different from Sthula Shariram.
- All philosophers accept this.
- **All uniformly say :**

Body is dropped by Jivatma.

- Jiva with Sukshma Shariram – Prana, mind, Indriyas travels.

**Gita :**

वासांसि जीर्णानि यथा विहाय  
नवानि गृह्णाति नरोऽपराणि ।  
तथा शरीराणि विहाय जीर्णान्  
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

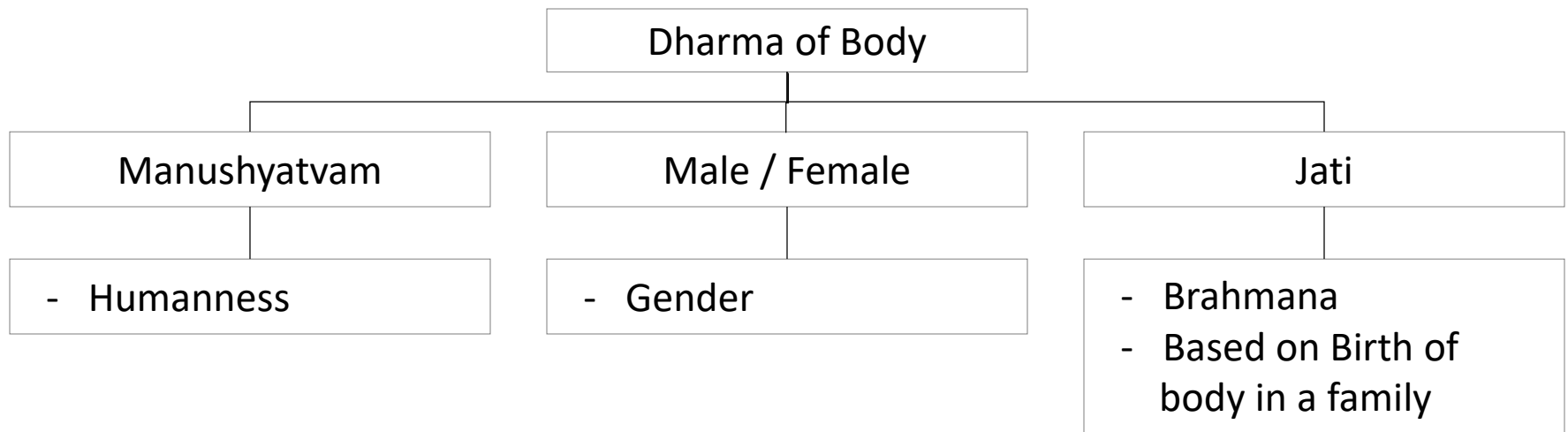
vāsāṁsi jīrṇāni yathā vihāya  
navāni grhṇāti narō'parāṇi |  
tathā śarīrāṇi vihāya jīrṇāni  
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

- Jiva takes another body.
- Rebirth possible because Jiva and body different.
- Cycle of Birth – Death – possible.
- Moksha = Freedom from this cycle of Birth and death.

**Nishchaladasa :**

- All philosophers accept Adhyasa unknowingly even though they argue against Adhyasa.
- All say I am not the body.
- All features of body are taken as themselves.



- Today, we run life as if all 3 belongs to me, which is clear Adhyasa.
- **All philosophers say we don't have these attributes because we are Jivatma different from body.**

### Example :

- Orange colour belongs to cloth not to me.
- Manushyatvam, Mumukshutvam, Brahmanatvam doesn't belong to any Human being.
- Even though I don't have these attributes, entire humanity takes these features upon themselves.
- Mistakes them to be me.
- I am human body.
- **Without Shastric study, all look at themselves as Purusha, Stree, Brahmana, Manushya.**

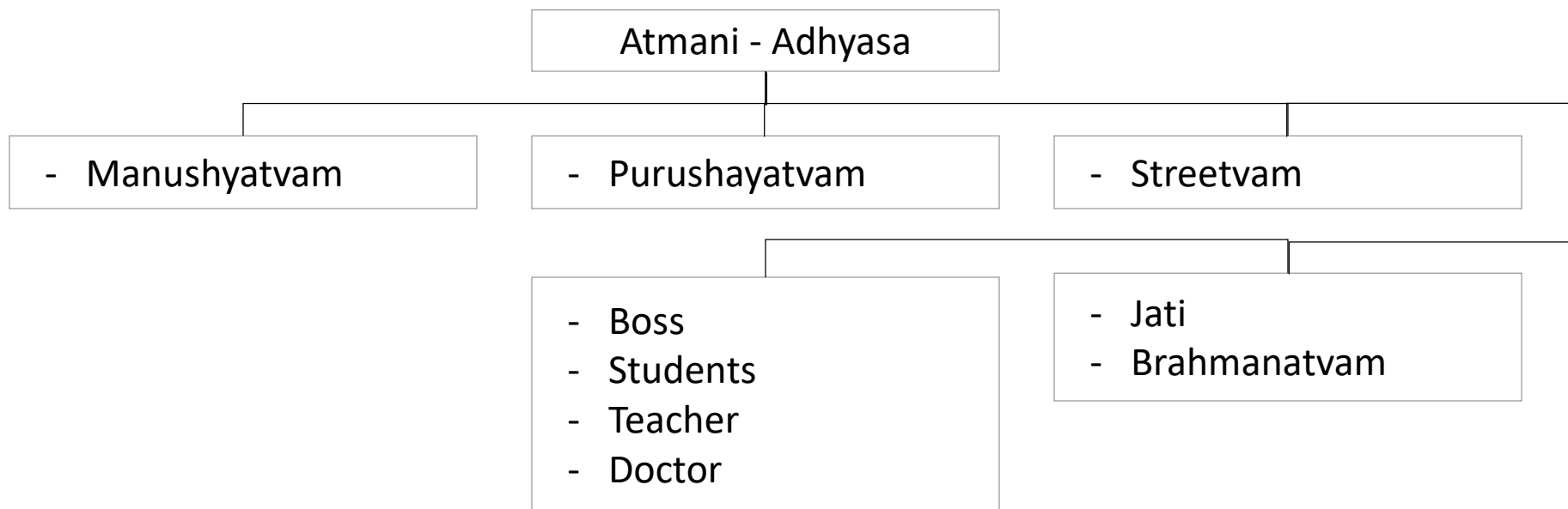
- **All attributes are superimpositions on Jiva, celebrate 80<sup>th</sup>, 60<sup>th</sup> birthday.**
- Nishchaladasa – Asks – Is there Adhyasa here or not?
- All accept there is Adhyasa in Manushyatvam, Brahmatvam, Purushatvam, all are superimpositions on Atma.
- This Adhyasa not Advaitic Philosophy.
- Accepted by Ramanuja but he vehemently refutes Adhyasa in Brahma Sutra Bashyam unknowingly.
- Visishta Advaitin has to accept, Aham Manushya is an Adhyasa.
- **Manushyatvam belongs to body, I am not the body.**
- **If Manushyatvam belongs to Atma, in every birth he will be Manushya not Pakshi, Pashu.**
- **Purushatvam is not Atma's attribute.**

### Lesson 1 :

- Nobody can challenge “Adhyasa”.
- All have to accept Adhyasa of Body taken as Themselves in all Vyavahara.

### Lesson 2 :

- There is no similarity between Atma and Purushatvam, Streetvam but still Adhyasa exists.
- No Sadrushyam, similarity exists.
- Sadrushya Prameya Dosha not compulsory like eggless cake.



- This is counter example negating Prameya Dosha taken, without an similarity in Atma.
- Varna, Ashrama Dharma followed by Brahmana.
- Karmas based on Jati Adhyasa.
- Upanayanam determined by Jati Adhyasa (Brahmana, Kshatriya, Vaishya).
- Jati Adhyasa prevalent in Veidika and Aveidika Karmas.
- Caste problem is there.
- Brahmana Jati is Sthula Sharira Adhyasa.

ब्राह्मण्यादिजातिः स्थूलदेहधर्मो, नात्मनो नापि सूक्ष्मशरीरस्य।  
यतः पूर्वशरीरस्थित एवात्मा, सूक्ष्मशरीरं च शरीरान्तरप्राप्तावप्यनुवर्तते,  
न तु पूर्वशरीरस्थिता जातिः; सा तु भिद्यते। पूर्वशरीरस्थितजातिरेव  
शरीरान्तरेप्यनुवर्तनीयेति न नियमः। आत्मनो वा सूक्ष्म शरीरस्य वा  
यदि जातिधर्मः स्यात्तर्हि जन्मान्तरीयशरीरे विलक्षणा जातिर्न स्यात्।  
अतो जन्मान्तर जात्यन्तरविशिष्टशरीरस्याप्युपलब्धेर्न जातिरात्मनो वा  
सूक्ष्मशरीरस्य वा धर्मो भवति, किन्तु स्थूलशरीरस्यैव; तथापि 'अहं द्विजः'  
इत्यदृमर्थे ब्राह्मणत्वक्षत्रियत्वैश्वर्यादिजातिप्रतीत्यन्यथानुपपत्त्या आत्मनि  
ब्राह्मणत्वादिजात्यध्यासोऽभ्युपेयः । यथा रज्जौ परमार्थत  
कालत्रयेप्यविध्यमानोऽपि सर्पः प्रतीत्यन्यथानुपपत्त्याऽध्यस्त इत्यभ्युपगम्यते,  
तथैवात्मनि परमार्थः कालत्रयेप्यविध्यमानोऽपि ब्राह्मणात्वादिजातिः  
प्रतीयमानत्वादध्यस्यते इत्यङ्गीकार्यम्।

### Nishchaladasa Tells Purva Pakshi :

- You are already accepting Brahmana Adhyasa.

### Lesson 1 :

- Accept Adhyasa as Sadrusha Dosha.

## Sutra Vakyam :

- Brahmana caste is for Sthula Shariram only, not for Atma or Sukshma Shariram.
- Sukshma Shariram does not have Manushyatvam, Purushatvam, Brahmatvam as its attribute.
- What is proof?
- Phenomena of rebirth.
- I was in another Shariram, I – Atma and Sukshma Shariram leave body.
- Humanness is a specie out of 84 Lakh species.
- Not intrinsic Dharma of Atma or Sukshma Shariram.
- **Changing Manushyatvam, Purushatvam, Brahmanatvam indicates that they belong to body.**
- Atma and Sukshma Shariram remain constant, have different Purva Janma Vasanas.
- One child doctor, other Lawyer, parents same, Vasana difference.
- **No parent can take total responsibility for children's future.**
- Parents are contributory factor, not control factor as children bring Purva Janma Samskara.
- **Jati of previous Shariram does not continue in Vartamana Shariram.**
- Continuity of Jati not compulsory rule.
- Jati need not be changed, depends on Samskara, depends on Karma.



## Gita – Chapter 6 :

- Do Punya Karma now, will be Manushya next Janma, interested in Vedanta, in early life.
  - Karma determines Jati of Shariram, it may, may not change.
  - If it does not change, all will be Manushyas.
  - According to one Dvaita Philosophy, as a group we go to Vaikuntha and enjoy infinite Ananda in presence of God, eternally.
- **I am Manushya, Purusha, Brahmana experience, can't be explained without Adhyasa.**
  - **Jati we superimpose on Atma, just as non-existent Snake is superimposed on Rope.**
- Non existent silver on Shell.
  - In Atma Jati Nasti.
  - Since experience can't be explained in any other way, all Purva Pakshi's have to accept superimposition of Jati.

## Mundak Upanishad : Atma is :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhiraḥ ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

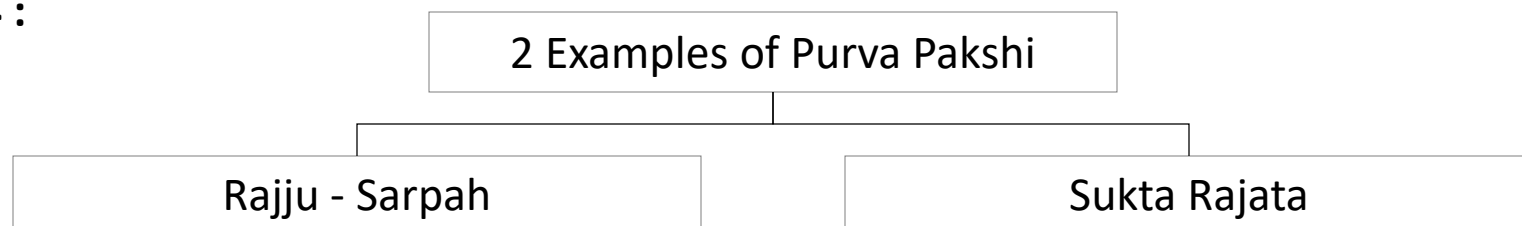
- Sarpa is not there in Rope in 3 periods of time, even when I am frightened, it is not there.
- **When I am claiming Samsari itself, Samsaritim is not there.**
- Adhyasa is so powerful, I justify to Guru that I should be a Samsari because I don't have Sadhana Chatustaya Sampatti.

**Guru :**

- You are liberated.
- Kala Traya Api, I don't have Samsara.
- Since Snake experience or Manushyatvam experience can't be negated, Purva Pakshi must accept Adhyasa.
- Some people don't want to study from non-Brahmana Guru even if Guru is Sanyasi.
- **1<sup>st</sup> step for Purva Pakshi is to accept Adhyasa.**
- In this Adhyasa what is similarity between Atma and Jati?
- No similarity but Adhyasa takes place.
- **Therefore, similarity is not a condition for Adhyasa.**

**Revision (78) :**

**Topic 94 :**



### **Purva Pakshi :**

- Similarity, Sadrushyam, exists between Adhishtanam and Adhyasa, hence Adhyasa, error, Dosha possible.
- This is called Prameya Dosha.

### **Nishchaladasa :**

- Quoted important example.

### **Notion :**

- I am Manushya, Brahmanah, Purusha, all 3 are Adhyasas.
- All 3 belong to Sthula Shariram only.
- Atma is different from Sthula Shariram is accepted by all philosophers.
- Atma does not have 3 attributes.
- Attribute of Sthula Shariram superimposed on Atma.
- Atma = Adhishtanam.
- Nishchaladasa – Asks Purva Pakshi – do you agree with 3 Adhyasas.
- **Purva Pakshi – agrees because Atma has no attributes.**

### **2<sup>nd</sup> Question :**

- What is similarity here between Atma and Manushyatvam.

### **Answer :**

- No similarity.

- Without similarity Adhyasa takes place.
- Sadrushyam may be there but it is not compulsory condition.
- Atma and Anatma do not require similarity for Adhyasa to take place.
- Original thought of Purva Pakshi :  
Anatma Adhyasa can't take place.

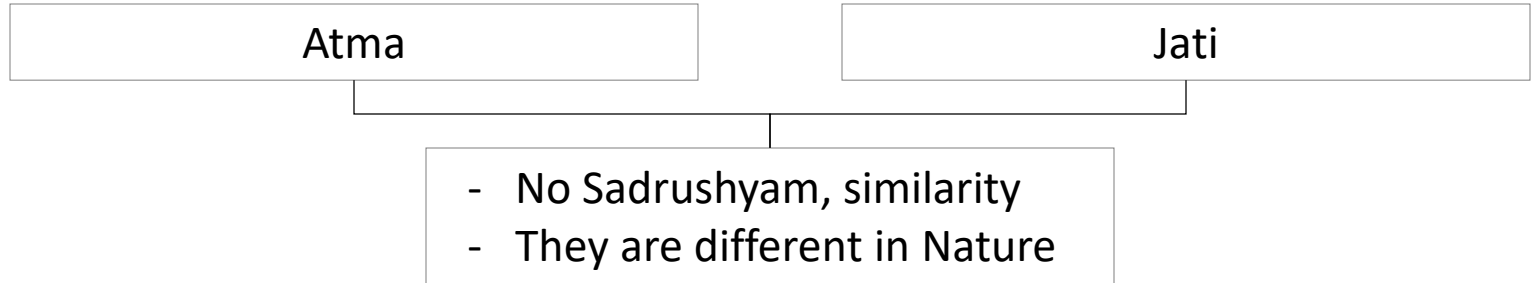
### Nischaladasa :

- Adhyasa takes place like Manushyatvam, Purushatvam Dvijaha.
- Since superimpositions are taking place for all, Purva Pakshi will have to accept Adhyasa.
- **Just as Sarpaha Superimpositions in Raju takes place, similarly Brahmatvam, Manushyatvam on Atma takes place even though Atma does not have any attribute of Brahmatvam, Manushyatvam.**

Rope	Atma
<ul style="list-style-type: none"> <li>- Does not have attribute of Snake in 3 periods of time.</li> <li>- rope free from Snake, in its intrinsic nature.</li> <li>- Snakeness superimposed on Rope.</li> </ul>	<ul style="list-style-type: none"> <li>- Does not have attributes of Sthula or Sukshma or Karana Shariram in 3 periods of time.</li> <li>- I am pure Satchit Ananda Brahman, my real nature.</li> <li>- Manushyatvam superimposed on Atma.</li> </ul>

परं तु जात्यात्मनोर्न किञ्चिदपि सादृश्यमस्ति। आत्माव्यापकः  
 प्रत्यक् विषयी चिद्रूपः। जातिस्तु परिच्छिन्ना पराचीना  
 विषयात्मिका जडा च। तथाप्यात्मनि तद्विलक्षणजात्यध्यासो  
 जायते। यथा सादृश्यमन्तराऽऽत्मनि जात्यध्यासः संभवति तथा  
 विनैव सादृश्यमहङ्कारादिबन्धाध्यासोप्यात्मनि संभवत्येव।  
 तस्मात्सादृश्यदोषो नाध्यासहेतुः ।

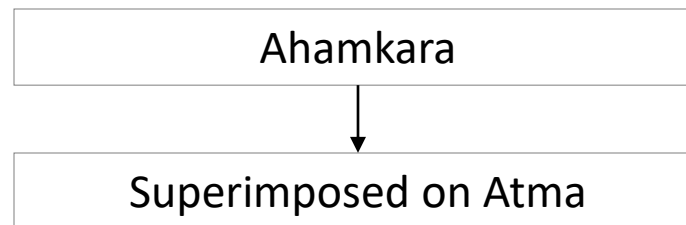
- Nishchaladasa = Shows that there is no similarity between Atma and Manushyatvam, Jati...



Atma	Jati
<b>I) Vyapakam :</b> <ul style="list-style-type: none"> <li>- All pervading, infinite</li> </ul>	<b>I) Parichinnam :</b> <ul style="list-style-type: none"> <li>- Finite, limited</li> <li>- Brahmana Jati not finite</li> </ul>

Atma	Jati
II) Internal III) Chit – Rupam - Sentient entity <b>IV) Vishayi :</b> - Subject of experience	II) External III) Jada Rupam - Inert <b>IV) Vishaya :</b> - Object of

- Absolute no similarity.
- **Inspite of dissimilarity, Jati Adhyasa is superimposed.**
- **In the same way, Antara Atma – even without similarity, Adhyasa of Jati is taking place in Atma.**



### Conclusion :

- Sadrishya Dosha Na Adhyasa Hetuhu.
- Similarity not required for Adhyasa.

### Nishchaladasa :

- Gives some more examples.

- When sick, no taste in tongue or Jaggery tastes better.
- If similarity is a condition, this Adhyasa would not have taken place.
- Similarity is not a condition, Sadrushyabavat.
- Pradyunataha – on the other hand.
- White colour, yellow colour no similarity, but we superimpose.
- Sweetness – bitterness, no similarity but we superimpose.
- Adhyasa Anubhuyate – we experience.
- Trick of Bhagavan, he makes tongue tasteless, when he wants us to eat less.
- Tasmāt, Adhishtane Mithya Vastuna Sadrushya Rupa Dosha.
- Condition of similarity between Adhishtanam and Adhyasa Vastu is not required.
- 5 conditions – 2 over.

किञ्च, सादृश्यस्याध्यासहेतुत्वाभ्युपगमे शङ्के पीतिमाध्यासः,  
 गुडे तिक्तताध्यासश्च न स्यात्; सादृश्याभावात्।  
 प्रत्युत श्वैत्यपीतिस्रोः माधुर्यतिक्तत्वयोश्च विरुद्धयोरप्यध्यासोऽनुभूयते।  
 तस्मादधिष्ठाने मिथ्यावस्तुनः सादृश्यरूपदोषो नाध्यासहेतुः।

- Shankha – conche – always white.
- Because of eye problem, one sees it as yellow colour Shankha.
- Gudham – sweet – Jaggery tastes as Dhinata – Bitterness).

**I<sup>st</sup> Condition :**

- Samskara condition is there – has been proved by Nishchaladasa for Adhyasa.

**II<sup>nd</sup> Condition :**

- Prameya Sadrushya Dosha is not required proved by Nischaladasa.

**III<sup>rd</sup> Condition :**

- Pramatra Dosha not required, now.



## Topic 95 : (९५) प्रमातृदोषोऽपि नावश्यमध्यासहेतुः-

(९५) प्रमातृदोषोऽपि नावश्यमध्यासहेतुः-

प्रमातुर्लोभभयादिदोषाः नाध्यासहेतवः, लोभादिशून्यविरक्तानामपि  
शुक्तिकादौ रजताध्यध्यासदर्शनात्। परपक्षरीत्या  
दोषरूपहेत्वभावान्नाध्यासो जायेत। तस्मान्न प्रमातृदोषोऽध्यासहेतुः।

- Because Pramata has fear of Snake, he runs away.
- When you have fear of Snake, everything appears as Snake.
- Shell silver – because of Lobha – greed, Dosha.

### Nishchaladasa :

- Those without Bayam, greed, also get Adhyasa.
- Sanyasi looks at shell from distance, appears silver to him also.
- 2 conditions not seen in our experience.
- For Pramata, human being, Lobha in Shukti Rajata, Baya in Rajju Sarpah not Hetavaha, not condition.
- Even Sanyasi who is not after money has shell – silver Adhyasa.

- Iruba Tribe, Snake catchers have no fear of Snake, may have snake Adhyasa because of other conditions.
- Purva Pakshi – can't explain.
- Since greedless people also have shell silver Adhyasa, greed etc on Pramata – as Dosha is not necessary condition.
- 4<sup>th</sup> condition – Pramana Dosha.

## Topic 96 : (९६) प्रमाणदोषोऽपि नावश्यमध्यासहेतुः -

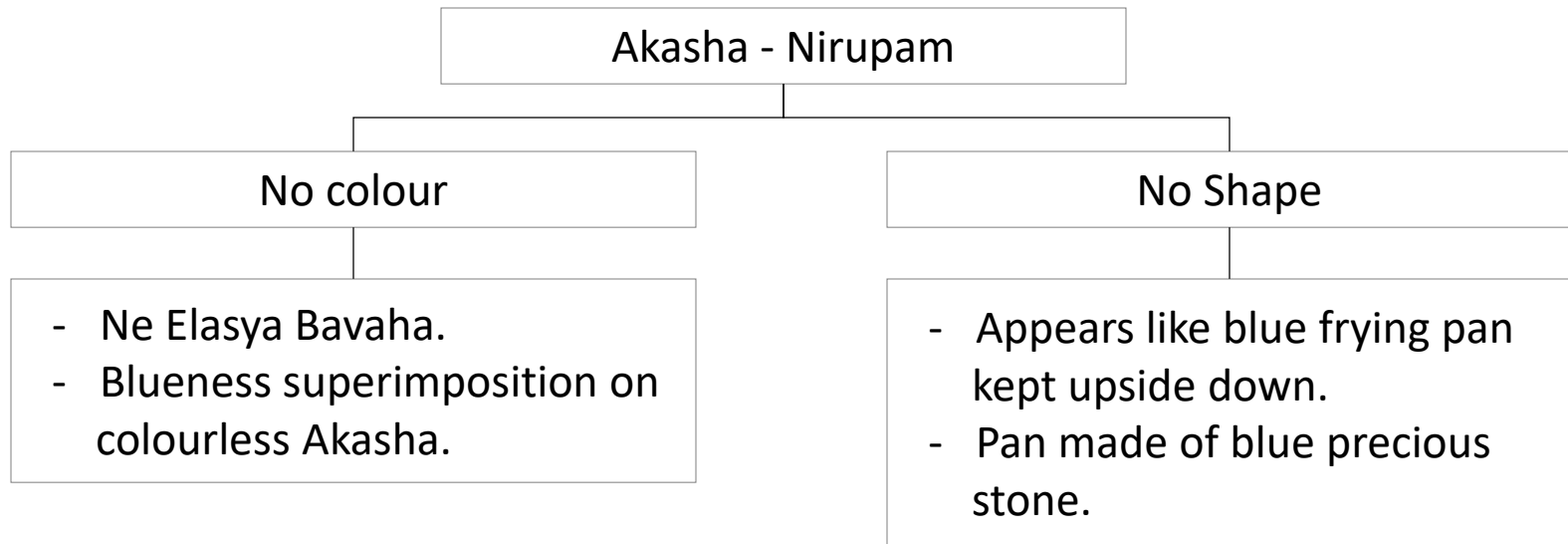
(९६) प्रमाणदोषोऽपि नावश्यमध्यासहेतुः -

प्रमाणदोषोऽपि नाध्यासहेतुः। तथाहि, सर्वेषामेव नीरूपेऽऽकाशे नैल्यमिन्द्रनीलकटाहाकारश्च भाति। ततः सर्वेषामाकाशे समतया नैल्याध्यध्यासस्य जायमानत्वात्सर्वेषां नेत्रेन्द्रियप्रमाणे पित्तादिदोषसद्भावकल्पना वाच्या; सा च नाञ्जसी। तस्मात् प्रमाणदोषोऽपि नाध्यासहेतुः। आकाशे नैल्याध्यध्यासविषये न केवलं प्रमाणदोषाभावः, किन्तु सर्वदोषाभावोऽपि। सादृश्याभावः, प्रमातृदोषाभावश्च तत्र सिद्ध एव। यथा सकल दोषाभावेऽप्याकाशे नैल्याध्यध्यासो जायते तथात्मन्यपि बन्धाध्यासो दोषं विनैव जायते। तस्मात् 'दोषाभावात् बन्धोऽध्यासरूपो न भवति' इतीयं शङ्का न युक्ता। यतः सर्वदोषविरहे सत्यप्याकाशे नैल्याध्यध्यासो जायते सकलपुरुषाणां तस्माद्दोषो नाध्यासहेतुः। पित्तादिदोषशून्यनेत्रस्याप्याकाशे इन्द्रनीलकटाहाध्याकारो भासते। तस्मात्प्रमाणदोषो नाध्यासहेतुः।

- Pramana Dosha – defect in eyes seen wrongly, one moon appears 2, Shankara quotes this in Adhyasa Bashyam.

### Nishchaladasa :

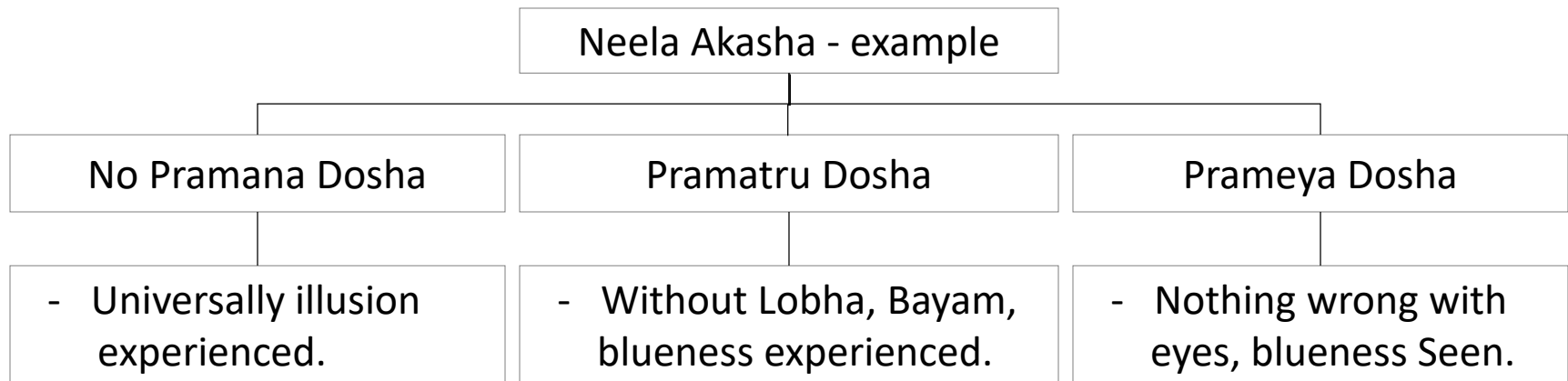
- Pramana Dosha may be there but not compulsory in all cases.
- Optical illusions, universal for all, Samanya Adhyasa, eyes have no problem.
- I see blue sky, sunrise, blue waters in ocean.
- Pramana Dosha Na Adhyasa Hetuhu.



- Colour and shape superimposition universal for all.

Illusion	Delusion
<ul style="list-style-type: none"> <li>- Universal</li> <li>- Objective superimposition</li> </ul>	<ul style="list-style-type: none"> <li>- Subjective superimposition.</li> </ul>

- Vyavaharika – Pratibasika Adhyasa.
- All experience world uniformly.
- **All have sense organs without Pramana Dosha, eyes in perfect condition, still world is an Adhyasa on Atma.**
- Universality does not prove reality – Mandukya Upanishad Karika.
- Everybody experiences blue sky, sun rise, blue waters but can't say Real.
- Optical illusion, Dvaitam, universal.
- Tasmāt Pramana Dosha Api Na Adhyasa Hetuhu.



- Example for absence of 3 Doshas but still illusion is present.
- Brahmana Jati Dharma Adhyasa, Shankha – Peethika Adhyasa, Guda – Pittatata Adhyasa not required.
- Sadrushya Dosha Nasti, Netra Indriya Dosha Nasti, Neela Akasha Adhyasa Asti.

- Akasha not only Pramana Dosha but also Pramatra and Prameya Dosha example.
- No Pramatra, Pramana, Prameya Doshas required for Adhyasa.
- Mind clear with Sadhana Chatustaya Sampatti but experience of Neela Akasha takes place.
- Similarly in Atma also superimposition of Anatma takes place without 3 Doshas being present.
- In Absence of 3 Doshas, Bandaha Adhyasa Rupaha Bavati.
- In Adhyasa Bashyam Shankara quotes only Akasha example.
- Apratyaksheapi bala, Talalati Tasyanti....

**apratyakhse'api hyakashe balah talamalinatat adhyasysanti  
evam aviruddhah pratyagatmanyapi anatmadhyasah**

For, the sky is imperceptible, yet children confuse dirt in the sky as having made the sky dirty. Therefore, it is not unreasonable to expect that the imperceptible atman that is the eternal subject, can be confused with objective phenomena around us.

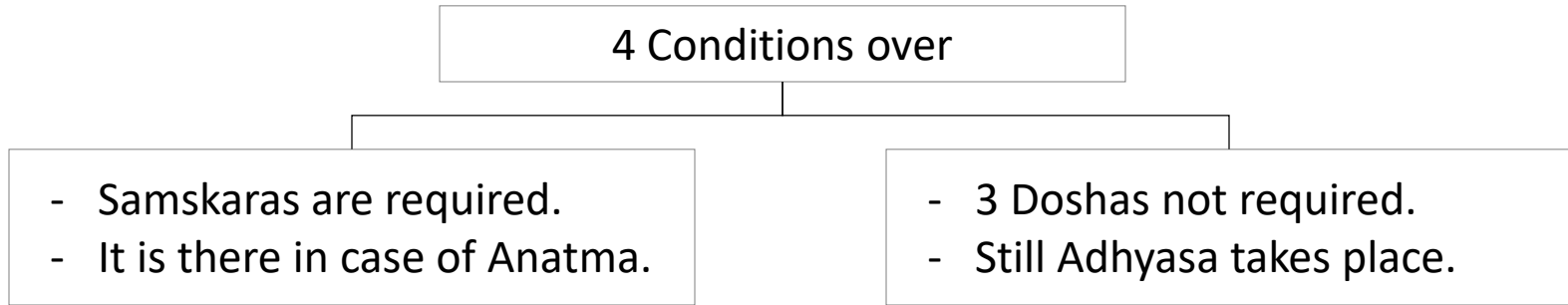
- **What similarity is there between Akasha and colour and frying pan shape.**
- **Similarly Atma is Ashabdam, Arupam, Asparsham, Arasam, Agandham.**
- **Upon Atma we superimpose colour, form, smell, taste touch even if 3 Doshas are absent.**

- We have covered 4 conditions.
- Samskara and 3 doshas.

## Revision 79 :

### Nishchaladasa :

- Topic 94, 95, 96, 3 Doshas as conditions for Adhyasa are not there but still Adhyasa takes place.
- Condition may exist for Rajju – Sarpa, Shukti – Rajatam, Neela Akasha, or may not exist.
- They are not compulsory conditions.
- There is one exception – Neela Akasha Adhyasa, 3 Doshas Absent still Adhyasa takes place.



इत्थं दोषो नाद्यासहेतुः। अतो बन्धाध्यासे न दोषापेक्षाऽस्ति।  
संक्षेपशारीरके बन्धाध्यासप्रस्तावे दोषोऽपि कारणत्वेनोक्तः।  
ग्रन्थविस्तरभयान्नेह स निरूपितः। दोषो यध्यध्यासहेतुर्भवेत्तदा  
तद्विशेषविचारो युज्येत। तदसंभवादेव नेह स प्रपञ्च्यते।

- As discussed in Topic 94, 95, 96, 3 Doshas are not required for Adhyasa, not conditions for Adhyasa.
- Sankshepa Shariraka – Brahma Sutra Bashyam by Sarvajnata Muni – 2000 verses, disciple of Shankara and Sureshvaracharya – scholarly work.
- In that text, author accepts 3 Doshas and argues for it.
- If Purva Pakshi insists that they are required, I can present availability of 3 conditions.
- 3 conditions given in the text.
- Details in original text foot note no. 3.
- Text accepts 3 conditions are required for Adhyasa.
- Nishchaladasa refutes Sarvajnata Omniscient Muni but does not want to discuss here.